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Lives of Old Testament Worthies

PREPARED BY

THE LESSON COMMITTEE OF

THE SUNDAY SCHOOL COMMISSION, INC.

DIOCESE OF NEW YORK

WITH LITTLEFIELD MAPS IN COLORS



PART I.

PUBLISHED FOR

The New York Sunday School Commission, Inc.

By THE YOUNG CHURCHMAN CO.

MILWAUKEE, WIS.

MCMXII.



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P.E. church in U.S.A. N.Y. (diocese) S.S. commission
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Chapters marked with * should be omitted if 26 Lessons be desired. Or as many chapters may be used as are needed for a complete school year.

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Owing to the increasing demand for the insertion of Graded Memoriter Work, even in the Senior Grades, due to a renaissance in the appreciation of memorizing, selections of such passages (Scripture, Collects, Prayers, Canticles, Hymns, etc.) have been inserted in all revisions of the Text Books. It is urged that, whenever possible, such memorizing be secured. It may at least be assigned for every alternate week.

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Outline Map for Tracing Exodus and Conquest.

NOTE TO SCHOLARS

This Course of Lessons is intended for Scholars who have reached the age of Hero Worship. They are, primarily, Lessons in Biography, not in History or in Doctrine: History and Doctrine are only concerned as influencing the Lives of the Heroes. We are now endeavoring to study how men lived in the past, in order that you and I may learn better how to live in the present; how God dealt with men in the past, in order that you and I may know how He would deal with us in the present; how He punished sin, in order that you and I may know how He will punish sin to-day; how He rewarded goodness, in order that you and I may know how He will reward goodness to-day.

There is no branch of learning more valuable in helping you develop your character and form noble ideals than the study of great personalities. Truth needs to be interpreted for us in the personality of a friend before it becomes real. We tend to become like the man we admire.

There are just two reasons for studying the Old Testament in Sunday School:

1. In order that we may see and learn the great Laws of Life through all the ages, "The way of the Transgressor is hard"; that "The soul that sinneth, it shall die"; and that "Righteousness Exalteth a Nation."

2. The Preparation of the World, by God's providence, for the Coming of Christ the Messiah; the evolution of higher ideals of Religion and purer conceptions of Theology, step by step, as history advances.

With these two facts in mind notice the great distinction between Biography and History. "Biography is the

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picturing of a life. History is the recital of facts. Biography is the portrayal of a man's life. History is the man in relation to the setting of his times. Biography answers the question 'What kind of men were these?' and examines the springs of action in the heart. History answers the question, 'What did these men do, or rather, what happened during these men's lives?"

Therefore, it is important to make an analysis each week, in writing, so that we may meditate upon and fix in our memories the characters of these Heroes of Old, and make use of this study as a library of warnings against sin and wooings towards goodness.

Religious Doctrine in a Lesson may sometimes seem very important, but remember that abstract truth does not appeal to the mind of a young person. Let the character interpret the teaching.

To get the full value out of these Lessons a certain amount of Home Work is necessary and both the Home Study and Manual Work should be very carefully performed. This Course will prepare you for the one that follows on the Life of Christ the Messiah, which will be far more interesting if you have studied this Course thoroughly as a foundation, in order to see how God prepared the world for the Coming of His Son.

NOTE TO TEACHERS.

Directions of Great Importance to Teachers, List of Suggested Books for Teachers, etc., are to be found in the regular **TEACHERS' HANDBOOK** for this course.

It is practically impossible for Teachers to carry out the plan of these Lessons or to do effective work without this Teachers' Manual. This Manual is almost more essential than the Pupil's Books.

Part I., 25 cts.

Part II., 25 cts.

HOW TO USE THE SUPPLEMENTARY LESSONS.

In order to avoid confusion, the Superintendent or Teacher should calculate *just* how many lessons are needed for the half year covered by each lesson Manual. If more than thirteen be required, some Supplementary Lessons will be needed. Select those considered of most importance. Announce to the pupils and have them *mark* the note in their books, *what* Supplementary Lessons, in addition to the regular ones, will be studied.

CHAPTER I.

The Promised Land

LESSON PASSAGES:—Genesis 13:14-18; Exodus 3:7-10;
Deuteronomy 34:1-4.

MEMORY WORK:—The Titles of the Old Testament Books.

LESSON TALK.

Introduction.

The ancestors of the Hebrew people lived in Babylonia, which was a rich and fertile country, the center of the world's civilization (see Map in Appendix). God commanded Abraham to leave this attractive country and go far away westward, across the desert to another land (Canaan), which He promised to give to him and to his children. Abraham obeyed God and went to this new country, where he spent the rest of his life. His son, Isaac, and his grandson, Jacob, were born there. But the sons of Jacob went down to Egypt and lived there, and their children lived there for many years, but God had not forgotten His promise, and finally brought them out of Egypt to the Promised Land, Canaan, where they settled and became a nation. They lived in Canaan, or Palestine, for over a thousand years.

The character of the land, in which a people live, has a great influence on the character of the people. People who live in the country are different from those who live in the city; people who live in the mountains are different from those who live in the plains, and those who live by

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the sea shore are different from both mountaineers and plainsmen.

Palestine, as we call the Promised Land, had a great influence over the character of the Hebrews. We will be unable to understand the lives of the Hebrew Heroes unless we know something about the land in which they lived.

The Size of the Land.

Palestine is nearly as large as the State of New Hampshire. From the Lebanons on the north to the desert of Edom it is about 150 miles long. In the southern part it is about 60 miles wide, in the north it is about 30 miles wide.

Not all of this was permanently occupied by the Hebrews. The Philistines lived on the seacoast to the south and the Phoenicians on the coast towards the north (see Map in Appendix).

Physical Characteristics.

Palestine has many unique physical characteristics, exhibiting the most varied contrasts. Approaching it from the western seacoast, we find first a narrow strip of coast land, fertile and populous. Here the traffic of the world was continually passing. It was the great caravan route between East and West. Here too, many of the most important battles in the history of the world have been fought.

Back of the coast lands, a great range of hills is found, between 2,000 and 3,000 feet high. The North is separated from the South by the valley of Jezreel, just north of Samaria. This was the real home of the Hebrews,

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and its mountain ranges profoundly influenced Hebrew life and character. Barak and Gideon, Saul and David, were all of the hill country, and in the mountains of the south David found a refuge when pursued by his enemies.

East of the Hill country is the Jordan valley, a great cleft or chasm, from five to fifteen miles broad. Through this valley the river Jordan descends from the Sea of Galilee on the north to the Dead Sea on the south. This valley is far below the surface of the sea, and is extremely hot and very fertile, all the tropical plants growing here luxuriantly.

To the north of this valley, Mount Hermon, with its head perpetually covered with snow, lifts itself up 10,000 feet above the sea. The Sea of Galilee, 20 miles south, is 700 feet below sea level, while the Dead Sea, 65 miles further south, is 1,300 feet below sea level. This is the lowest and deadliest sea on earth, five times as salt as the ocean. No life can live within its waters.

East of the River Jordan, a great plateau lifts itself abruptly 3,000 feet into the air, and stretches back into the desert. On one of the ridges of this plateau, jutting out towards Jericho, Moses stood to view the Promised Land before his death.

I.—QUESTIONS FOR HOME STUDY AND WRITING.

1. What are the four main physical divisions of Palestine?

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2. What mountain juts out into the ocean?
3. What great inmountain is in the north?
4. What sea is in the south?
5. Why did the trade route between East and West run through Palestine?
6. Tell something about the size of Palestine.
7. Mention some of the soldiers who have fought in Palestine.
8. What part of Palestine was especially the home of the Hebrews?

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II.—MANUAL WORK.

(For guidance, see Lesson Talk and maps in Appendix.).

1. On Outline Map (World on Mercator Projection) mark out (a) Babylonia, (b) Palestine, (c) Egypt, using color crayons, noted in Teachers' Manual.
2. Color Klemm Map of Palestine in water colors to show elevations, or color Bailey Map 2A special, or Bailey Map 2, small, or Blakeslee Map 3B.

Use blue for ocean, green for coast plain, and Jordan Valley, light brown for low hills, and dark brown for high hills. Paste all of these maps in the Note Book, as below.

Begin to construct a Note Book, to be used all through the Course. Adopt one of two plans (a) cover paper and filler, tied with ribbon or cord. These covers are 11x8 $\frac{3}{4}$ inches, in gray, buff, blue, or brown (60c. per 100, minimum sold 10 covers), with white, unruled, filler (25c per 100, minimum 100 sheets), punched and ready for use. Use the filler sheets as needed, and, when book is complete, decorate and design the cover. (b) Unruled, board covered Note Books, green cover. The small contain 52 pages and sell at 5c, the larger, 144 pages, sell at 9c. The size is 7x8 $\frac{1}{2}$ inches.

CHAPTER II.

Abraham the Man of Faith

LESSON PASSAGES:—Genesis 11:32; 12:1-10; 13:1-11;
14:13-16; 18:23-33.

MEMORY WORK:—Hymn 311.

LESSON TALK.

Introduction.

Abraham, or Abram, as he was first called, was a pioneer. Like the Pilgrim fathers, he left his own land for the sake of religion and journeyed to a far country. Born in one of the richest and most civilized cities of the world, at that time (about B. C. 1925), a man of wealth, he gave up the life of ease and comfort which might have been his, and became a wanderer, living in tents, journeying from place to place as he found need of pasture, and driving his flocks before him. This he did in order that he might worship the true God.

His Early Home: Genesis 11:28.

Abraham spent his boyhood days in Ur of Chaldees, in Mesopotamia (see map in Appendix). This was the Holy City of that land, of great commercial and historical importance, built on the river Euphrates, which gave easy transportation from the north and south. One of the well-known caravan roads from Arabia came close by the city and linked it to the West.

The great heathen temple to the moon god was in Ur. Here the daily worship of the moon was carried on. Here, at appointed seasons, human sacrifices were offered, and the most detestable wickedness was practised under the

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sanction of religion. Abraham's father, Terah, was a man of religious feelings and his conscience seems to have told him that this kind of worship was wrong, so he left Ur and journeyed to Haran, a city on the Euphrates, some 700 miles north of Ur.

Here the family lived for a long time. Here Terah died, and his death made Abram the head of the household.

The Journey to Canaan: Genesis 12.

Abraham inherited a strong religious faith and a quickened conscience. This led him also to question many of the things which were done in the name of religion in Mesopotamia, and made him dissatisfied with heathen customs.

Finally, as he meditated and prayed over the matter, God led him to believe that, if he went out with his family to a new country and established a new and better worship there, he would found a great nation; and God promised him that all nations would be blessed through him. So he gathered together his flocks and his household, taking his nephew Lot with him, and started out across the desert, going on slowly southward from place to place as his flocks needed fresh pasturage. At last they came to Shechem, between Mounts Ebal and Gerizim, where God renewed His promise, and told him that this was the land his children were to inherit (see map in Appendix).

Abram journeyed about over the land from place to place, feeding his flocks, even going as far as Egypt at one time, because of the famine. The flocks increased so rapidly that the time came when they could not all be pastured together. The herdsmen of Abram and Lot quarreled with each other, and at last Abram proposed that they

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separate, and gave Lot his choice of territory. Lot selected the rich lowlands about the mouth of the River Jordan, and Abram stayed on the highlands.

The Battle at Dan: Genesis 14:1-16.

During this period of the world's history, the Elamite Kingdom was predominant in Western Asia. The small cities and kingdoms of Canaan were tributary to Elam



ABRAHAM JOURNEYING INTO CANAAN. (*Dore.*)

(see map of Early Empires). The cities of the Jordan valley, where Lot had gone, revolted against Elam, and the king organized an expedition to punish them. The expedition was completely successful. All the rebellious kings were overcome, and their cities taken. When the invaders

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started back home, they carried away an immense amount of booty, and a number of captives, Lot among them.

Word of this was brought to Abram, and he started to the rescue of his nephew with the best of his servants. The story is delightfully told in the Lesson Passage, Genesis 14: 1-16. Read it carefully and trace out the events on the map in the Appendix of this Lesson Book.

Abraham's Prayer for Sodom: Genesis 18: 20-33.

After this Abram lived near Hebron for a long time. Here one day, when he was offering sacrifice, he had a vision, and God changed his name to Abraham.

The story of God's punishment of the evil cities of the Plain, and Abram's intercession for them is given in Genesis 18: 20-33. Read it carefully.

I.—REVIEW QUESTIONS FOR RAPID ORAL ANSWERS.

1. Where is Palestine?
2. Into what great zones is it divided?
3. What is its greatest river?
4. Where was the principal home of the Hebrews?

II.—QUESTIONS FOR HOME STUDY AND WRITING.

1. Where did Abram live as a boy?
2. To what city did his father take him?
3. Where did he finally go?

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4. What led him to leave his home land?

5. Describe the Battle of Dan. (Genesis 14:1-16.)

6. What did Abram do for Sodom? (Genesis 18:20-33.)

7. What traits have you discovered about Abraham?

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III.—QUESTIONS FOR DISCUSSION IN CLASS.

1. What was the influence which Babylon had on the religion of the ancient Hebrews?
2. What new idea of God came to Abraham?

IV.—MANUAL WORK.

1. On an outline map of the Hebrew World (Bailey, small) trace the journey of Abraham from Ur to Haran, then from Haran to Shechem in Canaan.
2. Locate on outline map (Littlefield, Old Testament 1) the following places and write down the events which happened in each: Dan, Hebron, Shechem, Sodom.

Paste these maps in the Note Book.

NOTE.—For a picture of the life of the Patriarchs read Job 1 to 5.

3. Write in the Note Book a brief Story of Abraham's Life to the end of this Lesson.

CHAPTER III.

Abraham the Friend of God

LESSON PASSAGES:—Genesis 21: 1-8; 22: 1-19; Hebrews 11: 8-19.

MEMORY WORK:—Prayer for Missions (Prayer Book page 38).

LESSON TALK.

Introduction.

Two great tests came in Abraham's life and in both his faith made him victorious. The first test came when he was commanded to leave his home and wander away over the desert. The second came when he was commanded to offer up his son Isaac. We are to study about this to-day.

The Birth of Isaac: Genesis 21: 1-8.

See in the Bible how Isaac was the child of God's promise. Abraham had another son, Ishmael, but Isaac was the son of his wife, Sarai. Through Isaac, God had told him his children were to inherit the blessing. Abraham was an old man at the birth of Isaac and regarded the son of his old age with peculiar affection.

The Sacrifice of Isaac: Genesis 22: 1-19.

Abraham loved Isaac so much, and God so much too, that he finally thought he must sacrifice his son to God as the dearest possession he had. Isaac was a lad at this time, and the family were living in the wild land of Southern Palestine. The account is beautifully portrayed in Genesis 22, and cannot be better told. Read it.

The First-born.

Human sacrifice was common among the inhabitants of Canaan. The sacrifice of the first-born son was quite

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usual among the wild tribes. The first-born belonged to God, and the heathen thought the only way they could give him to God was to burn him up in sacrifice. God showed Abraham a different and a better way. Abraham knew God better than to think He was cruel and hateful.



THE TRIAL OF ABRAHAM'S FAITH. (*Dorè*.)

He was the friend of God, and so God shewed him that He was loving and merciful and righteous.

From this time on, human sacrifice was against the best religious instincts of the Hebrews. From time to time, some of them fell into the customs of their neighbors and sacrificed their children, but it was against the law;

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and the prophets denounced it. Moses, later on, commanded that the first-born sons were to be redeemed by the gift of five shekels.

Abraham's Last Days.

After Abraham had returned from Mount Moriah, he made his home in the region between Hebron and Beersheba. When Sarah died he bought a field in Hebron for a burying place. Here he buried Sarah. Here he was buried; his son Isaac, and Rebecca, his wife; and Jacob and his wife, Leah, were also buried here. The burial cave is still shown in Hebron and is one of the sacred places of Mohammedanism.

I.—REVIEW QUESTIONS FOR RAPID ORAL ANSWERS.

1. Where did Abram live as a boy?
2. To what city did his father take him?
3. What blessing was for him and his descendants?
4. What led him to leave his home and go across the desert?
5. What did he do for Lot?

II.—QUESTIONS FOR HOME STUDY AND WRITING.

1. What were the two great tests in Abraham's life?
2. Why was Isaac his dearest son?

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3. Why did Abraham think of sacrificing Isaac? (Tell the story from Genesis 22.)

4. Where was he about to sacrifice him?

5. Why did he not sacrifice him?

6. What effect did this have on the future religious life of the Hebrews?

7. Why was Abraham called the Friend of God?

8. Where was Abraham buried?

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III.—QUESTIONS FOR DISCUSSION IN CLASS.

1. What effect did the sacrifice of children have on the character of the people of Canaan?
2. What made Abraham act in a way pleasing to God?

IV.—MANUAL WORK.

1. Locate on the map (Littlefield, Old Testament 1) Mount Moriah, Hebron, and Beersheba.
2. Write in Note Book a brief account of what happened in each place.
3. Read what St. Paul says about Abraham in the fourth Chapter of Romans, and in the third Chapter of Galatians. Then write in your Note Book how you think Abraham's life influences ours.

*SUPPLEMENTARY CHAPTER A.

Isaac the Home Lover

(This Chapter may be omitted, if fewer Lessons be desired.)

LESSON PASSAGES:—Genesis 24; 26: 1-5, 23-33.

MEMORY WORK:—Psalm 22.

LESSON TALK.

Introduction.

Isaac is the type of man of quiet nature, disliking struggle, keeping at home, finding his highest enjoyment in family life, and in watching the development of his children. Without the massive strength of his father Abraham, not having as interesting or complex a character as his son Jacob, his life affords us an interesting example of the virtues of an average man.

Isaac's Marriage: Genesis 24.

In the East marriages are arranged, even to this day, by the parents and not by the children. Abraham was determined that his son should not marry among the Canaanites, but with one of his own kindred. Inter-marriage among members of the same clan was common practice with the Arabians. Genesis 24 tells us how Abraham's servant, Eliezer, went about securing a proper wife for his master. Read the whole chapter.

God's promise to Isaac: Genesis 26: 1-5, 23-33.

The covenant which God had made with Abraham, he renewed with Isaac; telling him to remain in the land and his descendants would afterwards inherit it. Isaac spent the best of his life in the South Country, the part

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of Palestine which verges off into the desert. Here he pastured his herds and dug many wells some of which remain until this day.

He and Rebekah, his wife, lived faithfully together all their days, and they have been regarded among Jews, Mohammedans, and Christians as types and examples of wedded happiness and faithfulness.



ISAAC BLESSING JACOB. (*Dorè.*)

I.—REVIEW QUESTIONS FOR RAPID ORAL ANSWERS.

1. Who was Abraham's dearest son?
2. What was Abraham about to do to his son, when God stopped him?

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3. What influence did that have on the religious development of the world?
4. Where was Abraham buried?

II.—QUESTIONS FOR HOME STUDY AND WRITING.

1. Where did Abraham send for Isaac's wife? (Genesis 24:4, 10, etc.)
2. Whom did he send? (Genesis 15:2 and 24:1-5.)
3. How did his messenger pick out a wife for Isaac?
4. What kind of a woman was Rebekah?
5. What kin was she to Abraham?
6. What presents did Eliezer give Rebekah?
7. What was the character of the married life of Isaac and Rebekah?

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8. Where did Isaac live?
9. What trait in Isaac's character appeals to you?

III.—QUESTIONS FOR DISCUSSION IN CLASS.

1. How does Isaac's marriage illustrate the marriage customs of the East?
2. What was the influence of women in the family as seen in the married life of Isaac and Rebekah?

IV.—MANUAL WORK.

1. Trace on the map (Blakeslee, No. 3) Eliezer's route to Haran and back.
2. Locate Beersheba on the map and write a short description of the character of the surrounding country.

CHAPTER IV.

Jacob Who Subdued Himself

LESSON PASSAGES:—Genesis 25:27-34; 27; 28; 32:24-32.

MEMORY WORK:—Psalm 3.

LESSON TALK.

Introduction.

Isaac had two sons, twins, Esau was the name of the elder, Jacob the name of the younger. Unlike most twins, their characters were very different.

Esau was a man of warm heart and generous impulses, and attractive personality. But he lacked steadiness and purpose, he desired popularity and a “good time,” and was ready to sacrifice everything to the desire of the moment.

Jacob was timid, thoughtful, filled with great aspirations, which he was determined to realize at any cost.

Isaac from the beginning had instructed the boys in the traditions of the tribe. They knew that they were to receive the blessing of Abraham and transmit it to their descendants. Esau seems to have cared little about this. But it was very precious to Jacob. Esau, as the oldest, was the religious and civil head of the tribe. He controlled all the tribal rights. Jacob desired this position, that through him the blessing of Abraham might be handed down.

As they grew older this ambition became a settled purpose, and he set his wits to work to reach his end. His mother was on his side. His quickness of apprehension and strength of character appealed to her. Presently this opportunity came.

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The Mess of Pottage: Genesis 25:27-34.

How Esau lost his birthright, and so his father's blessing, is told in the Bible reference for this section.

Isaac's Blessing: Genesis 27.

Isaac is an old man. He has become blind, and thinks that he is about to die. He proposes a feast at which he would bestow the birthright blessing. Read the interesting story of Jacob's deceit and knavery by which he wrested the blessing from his brother.

Jacob's Flight: Genesis 28.

Jacob, from fear of Esau, is compelled to go alone and on foot, leaving behind him a frightened mother. This is the consequence of his sin and meanness.

On the way he has a wonderful dream. He has been thinking of his ambition and the sin it has led him into. At last he has become ashamed of himself. He is afraid; afraid not only of his brother's vengeance, but also of God's punishment. This repentance shows that he has actually inherited the spiritual feeling of his grandfather Abraham. God is a reality to him. He goes to sleep thinking about God, and, as he sleeps, he sees a ladder stretching up into heaven. The angels go back and forth, and finally God comes down and stands by Jacob and renews to him the promise which he had made to Abraham. Jacob awoke with the sense that God was with him and would protect him, and, in the strength of that protection, he went on the long journey over the desert.

Jacob and Laban.

He found a home with his uncle, Laban, and became his herdsman. Laban was a hard man to work for, tricky

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and unscrupulous. He tricks Jacob into marrying both of his daughters. Finally by his skill and energy Jacob becomes rich and decides to return to Canaan.

Jacob becomes Israel: Genesis 32:24-32.

A change of name was not an uncommon thing. Among primitive people a man might bear three or four names at different stages of his career, each name marking



JACOB'S DREAM. (*Dorè*.)

some achievement. "Jacob" means "supplanter," or "cunning one" and seems to have been very descriptive of his character.

When Jacob comes near to Palestine, he hears that Esau is coming out to meet him, so he sends Esau presents,

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one after the other, ahead of him. The nearer he comes the more his conscience begins to prick him. He thinks of the wrong he has done Esau so long before. At last he sends all his possessions, flocks and herds, wives and children, on ahead and remains behind at Peniel to fight out this battle with himself. All night long the struggle goes on between his lower and his higher nature, a struggle so intense and real that it is pictured for us as a wrestling. At last God conquers, gives Jacob the blessing and the new name, "Israel," which means "prince of God." The mean and crafty spirit has been driven out and the generous spirit of the prince substituted. Jacob determines to give Esau back his birthright, and on the morrow, when the brothers meet, addresses him as the head of the family. But Esau's generous spirit put all the past behind him. He welcomes Jacob gladly. There was wealth enough for both, and, as for the spiritual inheritance, he cared nothing for that. We read that later he left Canaan and settled in Edom, while Jacob remained in the promised land and after Isaac's death, became the recognized head of the family.

I.—REVIEW QUESTIONS FOR RAPID ORAL ANSWERS.

1. Why did Abraham desire Isaac to marry one of his kinswomen?
2. Whom did he send to arrange for the marriage?
3. How did his messenger pick out the bride?
4. What was her name?
5. What kind of a woman was she?

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II.—QUESTIONS FOR HOME STUDY AND WRITING.

1. What were the dominant traits of Jacob's character?
2. What were the dominant traits of Esau's character?
3. What was Jacob's great ambition? (Genesis 25:27-34.)
4. How did this lead him into sin? (Genesis 27.)
5. What wrong thing did he do?
6. Where did he go as a fugitive?

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7. What occurred before he met Esau on his return?
8. What did his new name mean? (Genesis 32:24-32.)
9. Describe the meeting with Esau.
10. Who, do you think, had the nobler character? Why?

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III.—QUESTIONS FOR DISCUSSION IN CLASS.

1. What did names indicate in ancient times?
2. How does God speak to men to-day?
3. What is the meaning of Conscience?

IV.—MANUAL WORK.

1. Trace on the map (Blakeslee, No. 3) Jacob's journey from Beersheba, and back again to Canaan.
2. Write in the Note Book the things which happened at Beersheba, Bethel, Haran, and Peniel.
3. Read Longfellow's "The Ladder of St. Augustine."

*SUPPLEMENTARY CHAPTER B.

Joseph the Dreamer

(This Chapter may be omitted, if fewer Lessons be desired.)

LESSON PASSAGES:—Genesis 37: 2-28; 39: 1-6, 19-23, 40.

MEMORY WORK:—Hymn 103.

LESSON TALK.

Introduction: Genesis 37: 1-17.

Jacob had twelve sons. His favorite was Joseph, the son of Rachel, whom he dearly loved. Joseph inherited much of Jacob's ability. He was the only son who cared for the blessing promised to Abraham. He thought much about the future greatness of the family. Because he was the oldest son of Rachel, Jacob desired to give him the birthright of the eldest son. He was clothed in a special garment in token of this and acted as the future head of the home, reporting to his father the acts of his brothers. This roused their jealousy and anger.

He had such great ambitions and thought so much about them, that he even dreamed about them at night. Once he dreamed that his father and mother were like sheaves of wheat in the field and came and bowed down before him. He became so proud and vain of his importance that he could not keep these dreams to himself, but told them to his father and brothers, which made his brothers still more jealous.

One day his father sent him, as was his custom, to see what the brothers were doing. This time they were a long

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way off; far up north in the Promised Land. It was a difficult and dangerous journey for a lad of seventeen to take alone. But Joseph showed the kind of boy he was by starting out at once. If he was to be the heir of the promise, he must be brave and diligent and enterprising. He could not shirk any task no matter how hard.

They were at the plain of Dothan, and it took him about six days to find them.

Joseph is sold into Slavery: Genesis 37:17-28, 36.

The brothers saw Joseph as he was coming and plotted to destroy him. What they finally did is told in the Bible Passage for this section. It is a story of hatred and love; of plots and counter-plots, characteristic of those oriental shepherds.

Joseph as a man of Business: Genesis 39:1-6.

Potiphar soon recognized Joseph's ability, and made him steward or overseer of his household. This was a position of authority. He was the manager of his master's business; kept the accounts, collected the bills, directed the other servants. It was a very responsible position. Joseph was so successful that Potiphar became rich.

Joseph's Temptation.

His position soon brought him a very serious temptation. He meets it as every young man must meet his temptations, by realizing his responsibility to himself, to others, and to God. "How can I do this great wickedness? My Master has trusted me. I owe a duty to God." So rather than commit the sin, he submits to a false accusation and goes to prison.

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JOSEPH SOLD BY HIS BRETHREN. (*Dore.*)

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Joseph in Prison: Genesis 39:20-23.

Joseph was cast into prison; but the keeper of the prison was won by his wit and ability and treated him as a "trusty." The Bible gives us in true oriental imagery the way in which God used him for the help of his fellow-men.

I.—REVIEW QUESTIONS FOR RAPID ORAL ANSWERS.

1. What were the names of Isaac's children?
2. Which was the oldest?
3. Which obtained the blessing?
4. How did he get it?
5. Where did he go?
6. How did he get his new name?

II.—QUESTIONS FOR HOME STUDY AND WRITING.

1. Why did Jacob love Joseph more than his brothers?
2. Why were his brothers jealous of him? How did they treat him?

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3. What traits of character were shown by his dreams?

4. By his life in Egypt?

5. What was the secret of his faithfulness?

6. How did the hardships of his early life improve Joseph's character?

III.—QUESTIONS FOR DISCUSSION IN CLASS.

1. What are the best ways to resist the temptations Joseph was especially exposed to, *i.e.*, pride, impurity, dishonesty?
2. How did people regard dreams in the olden time?

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IV.—MANUAL WORK.

1. Trace on the map (Littlefield, Old Testament No. 1) Joseph's journey, noting down the events which happened in each place.
2. Write an analysis of his character: (1) as a boy, (2) as a servant, (3) as a prisoner.
3. Trace where in the Bible it states, "It is good for a man to bear the yoke in his youth."

CHAPTER V.

Joseph the Ruler

LESSON PASSAGES:—Genesis 41: 39-43; 42: 1-20; 44: 18-34; 45: 1-15.

MEMORY WORK:—Proverbs 6: 6-11; 24: 30-34.

LESSON TALK.

Introduction.

The chief butler who had promised to remember Joseph forgot all about him so soon as he was restored to his position. Joseph staid on in prison, but he did not give up hope. He kept on doing his best for all the other prisoners, so his character was being made strong and sweet, and he was being prepared for the task which was before him.

Two years after the butler had been released, Pharaoh had two dreams which troubled him. They seemed significant, yet his wise men could not explain them. What these dreams were and how Joseph interpreted them is graphically described in Genesis 41: 17-36, 39-41.

Joseph as Ruler: Genesis 41: 46-57.

It happened as he predicted. The next seven years were years of plenty, and Joseph bought and stored up all the surplus grain in granaries. Then came the famine. The people used up what they had saved, and came to Joseph to buy more. His preparations had been so carefully made that there was enough for all, even for strangers.

Joseph and his Brothers: Genesis 42: 1-20 and 44: 18-34.

One day a band of men came. They looked familiar and Joseph soon recognized them as his brothers. He

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questioned them about his father and younger brother Benjamin, and found that they were both alive. He tested his brothers to see if they had changed, accusing them of being spies, which they indignantly denied. He was anxious to have Benjamin, his own brother, out of their



JOSEPH SELLING CORN IN EGYPT. (*Barth.*)

homes, possibly being afraid that they might treat Benjamin as they had formerly treated him.

On the condition that Benjamin be brought to him and that Simeon be left as hostage, Joseph released his brothers and sent them home. When they returned to Jacob, Jacob was overcome with grief at the loss of another son, and refused to let Benjamin go, evidently being afraid to trust

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him with his other brothers. But starvation soon faced them, and the only place they could get food was Egypt. Judah made himself personally responsible for Benjamin's safety and his father was persuaded to let him go.

Joseph had evidently determined to keep Benjamin with him, for, when he sent them away home, he told his servant to put his own silver cup in Benjamin's sack. They had only just left the city when they were overtaken by Joseph's officers, who accused them of theft, charging them with stealing Joseph's cup. A search was made and the cup was found in Benjamin's sack. Though he was apparently guilty, they would not forsake him, but went back with him to try to beg him off. Joseph told them to go home and he would only punish Benjamin. Then Judah, in a moving plea, offered himself in place of Benjamin, asking Joseph to let the lad go back to his father and keep him as a slave instead.

Joseph Makes Himself Known: Genesis 45: 1-15.

This convinced Joseph that the disposition of his brothers had actually changed. Benjamin was therefore safe in their hands. He determined therefore on the course of action recorded in the Bible (Genesis 45).

I.—REVIEW QUESTIONS FOR RAPID ORAL ANSWERS.

1. Who was Jacob's favorite son?
2. Who was his mother?
3. What did Jacob do for him?
4. How did his brothers regard him?
5. How did they dispose of him?
6. What happened to him in Egypt?

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II.—QUESTIONS FOR HOME STUDY AND WRITING.

1. How did Joseph get out of prison?
2. What advice did he give Pharaoh?
3. What marks of distinction did Pharaoh furnish him?
4. What were his qualifications for the office?
5. Why did he desire to have Benjamin brought up to Egypt?
6. How did Joseph win his brothers' love?
7. How did he explain his hardships? (Genesis 45:5-8.)

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III.—QUESTIONS FOR DISCUSSION IN CLASS.

1. What was the position of Grand Vizier?
2. Why did Judah offer to remain in place of Benjamin?

IV.—MANUAL WORK.

1. Trace on your map the journey of Joseph's brothers to Egypt (Littlefield, Map Old Testament, No. 1).
2. Trace the route of Jacob's family to the land of Joseph (same map).
3. Complete the analysis of Joseph's character in your Note Book, (1) as a ruler, (2) as a brother, (3) as a son.
4. Write down the things about Joseph which appeal to you.

An emperor of China was confronted with a great rebellion. He gathered together a large army and started out to put it down. When he started out he promised his generals that he would utterly destroy his enemies. The rebels were defeated. Their leaders were brought before him with ropes about their necks. When he freely forgave them, his generals reminded him of his promise that he would destroy all his enemies—"I have," he replied—"They are no longer my enemies. I have converted them into friends."

CHAPTER VI.

Moses the Prince

LESSON PASSAGES:—Exodus 1:7-14; 2; Acts 7:17-29;
Hebrews 11:24-27.

MEMORY WORK:—Hymn 329.

LESSON TALK.

Introduction.

It is not known exactly how long the children of Israel staid in Egypt. One account says 150 years, another 230, and still another 430 years. It was probably about 150-200 years. They had time to become a large community. They were settled in Goshen, in the northeast corner of Egypt where they controlled the roads to the East. A new dynasty was on the throne. The king at this time was probably Rameses II. whose name is on the obelisk in Central Park, New York City. He was a great conquerer and builder. He brought many captives to Egypt and set them to work building great palaces, temples, and storehouses. It has been the custom in the East, even down to the present time, to take men away from their homes and put them to work on public improvements. The great works of Egypt were probably all erected by this forced labor.

Following this custom, the Israelites were put to work building storehouses.

One of these ancient treasure cities of Rameses, Pithom, was discovered a short time ago near the Suez Canal. Within the area of the city were many solidly-built treasure houses or granaries, with openings from above. The lower

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part of these buildings was built of good well-burnt brick, with cropped straw. The upper portion was built of poorer brick, with long reeds in place of straw.

Rameses had brought so many captives to Egypt that the foreign and slave population was larger than the number of free-born Egyptians. He became afraid of an insurrection and ordered all the male children born to these foreigners, Hebrew slaves, to be put to death.

The Birth of Moses.

Such was the condition of the Israelites when Moses was born. His mother saved him alive in spite of the decree of the king and hid him in the reeds on the bank of the River Nile, perhaps hoping that he might be discovered and saved by some great lady of the court. Her hope was rewarded. An Egyptian princess discovered him and adopted him. He was brought up in the court of the king of Egypt, enjoying everything that wealth and power and culture could give him. He was educated probably at Heliopolis, the great Egyptian school or college, where he learned how to read and write the difficult Egyptian writing—and was especially instructed in religion and the history and laws of the Egyptians.

His education completed, he returned to the court. Here several openings awaited him. He might have hung around the court as the favorite of the princess, a mere courtier. He might have entered the priesthood and become a literary man. He might have adopted a military career. One tradition makes him an Egyptian general, the leader of a successful expedition to the south.

Moses the Fugitive: Exodus 2:11-21.

His choice was finally forced upon him. In spite of

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the circumstances of his upbringing, he had never forgotten his ancestry. In his own mind, he always associated himself with his own people. He had a fine native sense of



MOSES BEFORE PHARAOH. (*Doré.*)

justice, which had been cultivated through his training in Egyptian law. He could not stand injustice or oppression. So when he beheld oppression he was overpowered with the

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zeal to punish it. He was not right, however, in taking the law into his own hands. Genesis 2:11ff. tells the story.

Moses as a Shepherd.

Moses was not yet sufficiently trained for leadership. He must have the rough schooling of the desert first. He must learn how to control his indignation and use it efficiently. He must cultivate patience. He must also become acquainted with all the byways and paths over which he was finally to lead his people. So under God's leadership he exchanged the cultivated society and comfortable life of the Court for the uncouth companions and rough life of the desert.

I.—REVIEW QUESTIONS FOR RAPID ORAL ANSWERS.

1. How did Joseph get out of prison?
2. What did he tell the king?
3. What did the king make of him?
4. How did he contrive to get Benjamin in his power?
5. How did Judah convince him that the brothers had changed?
6. What did Jacob do when he heard that Joseph was alive?

II.—QUESTIONS FOR HOME STUDY AND WRITING.

1. In what country was Moses born?
2. How were his people being treated?

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3. Where was he brought up?
4. What kind of an education did he have?
5. As he grew to manhood, what careers opened before him?
6. What traits of character did he show?
7. Why did he leave Egypt?
8. Where did he go?
9. What training did he receive there for his future work?

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III.—QUESTIONS FOR DISCUSSION IN CLASS.

1. What is the best way to right social wrongs to-day?
2. With what kind of labor were the great buildings of Egypt erected?

IV.—MANUAL WORK.

1. Begin to construct an event map of Moses' life, tracing his journey from Egypt to Midian (Bailey Map, No. 3, small or large).
2. Begin an analysis of Moses' character, in your Note Book, (1) in Egypt, (2) in Midian.
3. Contrast the life in Egypt and the life in Midian.

CHAPTER VII.

Moses the Law-Giver

LESSON PASSAGES:—Exodus 3:1-15; 5:1-8; 12:29-36;
14:2-29; 20:17.

MEMORY WORK:—Collect at end of Communion Service.

LESSON TALK.

Introduction.

Moses lived for a long time in the land of Midian. He became a prosperous shepherd, living the same kind of life that his ancestors had lived. But he did not forget his people, back in Egypt. He remembered the promises that had been made to Abraham, and hoped that he might be the one to lead his people back to the land of Promise. He made many plans during this period of exile. At last the great Pharaoh, Rameses II., died, and the time was ripe for the attempt.

Then there came a wonderful vision (Exodus 3:1-15) to strengthen his purpose. He saw a bush on fire but it did not burn up. He went nearer to examine it, and a voice came to him telling him to go back and lead his people out of slavery. Then came also a further revelation of God in the new name Jehovah, or, as scholars to-day think the word ought to be pronounced, "Jahveh," the "eternal one."

Moses Back in Egypt: Exodus 5:1-8.

Strengthened by this interview, Moses starts out. He goes to Pharaoh and asks him to permit the Israelites to leave. Pharaoh declines, and makes the burden of the peo-

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ple heavier than ever. That is usually the reply blind conservatism makes to any demand for reform.

Then follows an account of the great spiritual duel between Moses and Pharaoh (Exodus 7-11), the ruler of the strongest and proudest nation then on earth. But God is with Moses. One calamity after another falls upon Egypt, and Moses boldly asserts that they come from Jehovah, the God of the Israelites. One of the great characteristics of the leaders of Israel, was that they recognized the providential hand of God in all the crises of their history. This gave a peculiar character to their religion. At last there comes the awful night of death and terror, and Pharaoh sends them away.

Their Flight: Exodus 12: 29-42.

They go at midnight. Gathering in families and groups, they kill a lamb for each family, sprinkle a few drops of blood on the door-post, eat a hasty meal, and then they start out on their long journey. The memory of that night is still celebrated in one of the oldest religious festivals on earth—the Jewish Passover, which is to them a great national and religious festival, like a combination of Easter and the Fourth of July.

They do not go by the direct route through the land of the Philistines, because Moses is not acquainted with that way, nor were the people as yet fit to enter the Promised Land. But they take probably the route to Midian which Moses had taken in his flight.

The Pursuit: Exodus 14: 5-31.

Pharaoh soon recovers from his fright, and sends a force out to recapture the fugitive slaves. They come on them just as they are encamped by the Bitter Lakes. To

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MOSES RECEIVING THE LAW. (*Unknown.*)

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the south were the high ridges of the desert, to the east the Gulf of Suez. Recapture seems certain, and the people bitterly reproach Moses for leading them out to die in the desert. Moses falls back upon God, knowing that God had sent him and that He would not now desert them. He tells the people to stand still and see the Salvation of God. His trust is not in vain. Deliverance comes to them in a wonderful way. God sends a strong east wind which drives back the waters and opens a way for them in the bed of the sea. When the pursuing host follows, their chariot wheels sink in the mud and they go slowly. Before they can get across the wind has changed, the waters return and the Egyptians are drowned.

The Giving of the Law: Exodus 19:1-6; 20:1-17.

The Israelites now reach Arabia and there is no further danger of pursuit. They are free, but they are not yet a free nation. They have the habits and many of the instincts of slaves. These have been bred in them by years of oppression, and they cannot cast them off in a moment. This is now the most critical time in their history.

The few years, following the Revolutionary War, have been called the critical period of American History. We had won our freedom but had not yet a sense of unity as a nation. We had no organs of National Government, and there was danger that we drift into a state of chaos. There must be constructive statesmanship of a high order to weld a nation together. In the same way when the Israelites had won their freedom they must be trained as citizens of a nation, under a National Constitution and System of Laws and Government.

Moses' greatness is seen in this, that he was able to

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establish a Government for this nation of freedmen, and give them laws.

Moses now leads the Israelites to a great mountain, Sinai, already celebrated as a holy place. Here the nation camps for many days, while they are instructed in their religious and social duties. Coming from Egypt, flat and monotonous, fertile and filled with people, the Israelites must be profoundly impressed by the solitude of the desert, and the vastness of the mountain peaks.

Their hearts become ready to receive the law. Here the Ten Commandments are given. These have been the basis of all civilized law since then. They are still the basis of our law. Highly developed civilization has been made possible by the ideas of justice they enforce.

Here Moses makes the people enter into new Covenant relations with God, following out the religious contract with Jehovah and with each other, undertaking obligations of mutual protection, and worship. So a new nation comes into being under the shadow of Mount Sinai.

I.—REVIEW QUESTIONS FOR RAPID ORAL ANSWERS.

1. How did the Israelites come to be in Egypt?
2. What was their condition there?
3. Where was Moses brought up?
4. How did he come to leave Egypt?
5. Where did he go?

II.—QUESTIONS FOR HOME STUDY AND WRITING.

1. What did Moses do in Midian?

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- 2. What determined him to return to Egypt?**

- 3. What demand did he make of Pharaoh?**

- 4. What qualities did he show in his dealings with Pharaoh?**

- 5. What does the Passover commemorate?**

- 6. How did the people escape from their pursuers?**

- 7. What task was then before Moses?**

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8. To what mountain did he lead the people?
9. What took place there?

III.—QUESTIONS FOR DISCUSSION IN CLASS.

1. What influence have the Ten Commandments had on the laws of the nations?
2. How only can a race of slaves be converted into a free people?

IV.—MANUAL WORK.

1. Trace on the map (Littlefield, Old Testament, 1) the journey of the Israelites from Egypt to Sinai, (a) if Mount Sinai be in the south, (b) if it be near Kadesh-Barnea (see map in Appendix).
2. Write in the Note Book the events, (1) at Goshen, (2) the Red Sea, (3) and Sinai.
3. Write down the Ten Commandments.

*SUPPLEMENTARY CHAPTER C.

Moses the Leader

(This Chapter may be omitted, if fewer Lessons be desired.)

LESSON PASSAGES:—Exodus 18: 13-26; Numbers 13: 16-31; 14: 1-24; 21: 31-35; Deuteronomy 1: 1-5; 34.

MEMORY WORK:—Psalm 90.

LESSON TALK.

Introduction.

After the new covenant and the giving of the Law at Mount Sinai, the Israelites started on their journey again going up directly north, expecting to enter the Promised Land from the south. They encamped at Kadesh-Barnea in the wilderness of Paran.

Sending out the Spies: Numbers 13: 16-31; 14: 1-24.

Here Moses determined to send out spies to look over the land and discover the weak points. One man was selected by each tribe, and they went up through the length and breadth of the land, being gone forty days. On their return they stopped at Hebron, where the finest grapes in Palestine grow, and took with them a great bunch of grapes so heavy that two men were required to carry it.

They were a timid and fearful lot, and so reported that although the land was very rich and desirable, it was impossible for them to take it. There were too many fortified cities and the inhabitants were powerful. Two only, Caleb and Joshua, dissented from this and urged that they go up at once and enter into possession of the

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land. The people as a body were afraid to go up and so they wandered about in the desert for forty years.

The Making of the Nation.

A race of slaves is not converted into a nation of free men in a day. The slaves in the United States have been free for over forty years. In that time they have made an encouraging progress. But they have not yet shaken off all the effects of slavery.

The Israelites had been slaves in Egypt. They had all the vices of slavery—timidity, want of purpose, want of self-reliance, absence of loyalty to each other. Before they could become a free and independent nation, able to hold their own with the other nations, they must develop a new set of qualities—courage, self-reliance, determination, and loyalty. These qualities could only be developed by a period of discipline under capable leadership.

Joshua and Caleb were brave soldiers; but they did not understand the people. The other ten spies were more representative. It would indeed have been fatal for them to have attempted to possess the land at this time. At the first hint of discouragement they would have fallen back, those who went on would have been absorbed by the Canaanites, because they lacked national feeling and they lacked religious intensity.

Under Moses' skilful leadership during the forty years in the wilderness, their character changes. He builds up national feeling among them by seeing that the laws are carefully and impartially executed, basing the national life upon justice between man and man. The appointment of the inferior judges, who were to decide in minor cases, shows how this was done. More than this he builds up

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MOSES VIEWING THE PROMISED LAND. (*Unknown.*)

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their faith in Jehovah until it becomes determined and zealous. They are taught to worship. They are instructed in religion. God's providential care is made evident to them at every crisis in their history.

Still more important, gradually the older members of the nation die and their places are taken by the younger men who have been born and bred in the free life of the desert. When at last they are prepared to enter the Promised Land it is as a new nation, composed of free-born citizens, instead of slaves; loyal to each other and loyal to their God.

The Conquest of the East: Numbers 21:31-35.

Moses finally determines that it is better to enter Palestine over the River Jordan from the east. Passing around the borders of Edom, because of the inhospitality of the king, they go up through Moab. Several of the wild tribes, settled in the country east of the Jordan, try to drive them back, but they are all overcome in battle. The tribes of Reuben and Gad and half the tribe of Manasseh are settled here.

The Death of Moses: Deuteronomy 1:1-5; 34.

Finally Moses leads the nation to the plains of Moab opposite Jericho. He is an old man, he has done his work; another leader is now needed. In a beautiful address, he gave them his final message and blessing, and then went up into the top of Mount Pisgah, that he might look out over the whole land of Promise. He never came back, but died in the mountain, and "his Sepulchre no man knoweth unto this day."

Measured by whatever standard, Moses was the greatest of the Hebrew leaders, and one of the greatest men hu-

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manity has produced. In forty years, out of a mob of trembling freedmen, he made a strong and loyal nation. His faith in God and his love of justice impressed themselves upon the people, and through them upon the world. He established and enforced those great moral laws which are the foundation of human society. He made a permanent contribution to human life. Our lives to-day are happier, richer, and nobler, because of his work.

THE BURIAL OF MOSES.

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale of the land of Moab
There lies a lonely grave;
And no man knows that sepulchre,
And no man saw it e'er,
For the angels of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever pass'd on earth;
But no man heard the tramping,
Or saw the train go forth—
Noiselessly as the daylight
Comes back when night is done,
And the crimson streak on ocean's cheek
Grows into the great sun.

Noiselessly as the spring-time
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves;
So without sound of music
Or voice of them that wept,
Silently down from the mountain's crown
The great procession swept.

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Perchance the bald old eagle
On grey Beth-Peur's height,
Out of his lonely eyrie
Looked on the wondrous sight;
Perchance the lion stalking
Still shuns that hallowed spot,
For beast and bird have seen and heard
That which man knoweth not.

But when the warrior dieth,
His comrades in the war,
With arms reversed and muffled drum,
Follow the funeral car;
They show the banners taken;
They tell his battles won,
And after him lead his masterless steed,
While peals the minute-gun.

Amid the noblest of the land,
Men lay the sage to rest,
And give the bard an honor'd place
With costly marble dress'd,
In the great minster transept,
Where lights like glories fall
And the organ rings, and the sweet choir sings
Along the emblazon'd wall.

This was the truest warrior
That ever buckled sword;
This the most gifted poet
That ever breath'd a word,
And never earth's philosopher,
Traced with his golden pen
On the deathless page truths half so sage
As he wrote down for men.

And had he not high honor —
The hill-side for a pall,
To lie in state, while angels wait
With stars for tapers tall;

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And the rock pines, like tossing plumes,
Over his bier to wave,
And God's own hand, in that lonely land,
To lay him in the grave?

In that strange grave without a name,
Whence his uncoffin'd clay
Shall break again—O wondrous thought! —
Before the Judgment Day;
And stand with glory wrapped around,
On the hills he never trod;
And speak of the strife, that won our life,
With the Incarnate Son of God.

O lonely grave in Moab's land!
O dark Beth-Peor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath His mysteries of grace,
Ways that we cannot tell;
He hides them deep, like the sudden sleep
Of him He loved so well.

Cecil Frances Alexander.

I.—REVIEW QUESTIONS FOR RAPID ORAL ANSWERS.

1. How did Moses come to go back to Egypt?
2. Who acted as his spokesman?
3. What did he ask Pharaoh?
4. What happened in consequence of Pharaoh's refusal?
5. What great religious festival was instituted when the Israelites left Egypt?
6. What took place at Mount Sinai?

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II.—**QUESTIONS FOR HOME STUDY AND WRITING.**

1. How did Moses first plan to enter the Promised Land?
2. What steps did he take to find out about conditions in Palestine?
3. What report did the spies bring back?
4. What was the effect of their report on the people?
5. What was the character of the Israelites at this time?

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6. What was the effect of the forty years in the desert upon their character?

7. How did Moses finally plan to enter the land?

8. What was the last recorded act of Moses' life?

9. What effect did Moses' life have on the world?

III.—QUESTIONS FOR DISCUSSION IN CLASS.

1. What effect did the appointment of the inferior judges have on the history of Israel?
2. What influence did Moses have in developing the national life of the people?

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IV.—MANUAL WORK.

1. Finish the event map of Moses' life, tracing the course of the Israelites from Sinai to the plains of Moab, noting the events which took place at Kadesh-Barnea, and at the plains of Moab.
2. Complete your analysis of Moses' life and character, (1) as a judge, (2) a law-giver, (3) a leader.
3. Write out in full the 90th Psalm, a psalm of Moses the man of God.

CHAPTER VIII.

Joshua the Warrior

LESSON PASSAGES:—Exodus 17: 8-14; Numbers 14: 6-10;
Joshua 1: 1-11; 7: 6-12; 14: 6-12; 24.

MEMORY WORK:—Collect for Unity (Prayer Book,
page 38).

LESSON TALK.

Introduction.

The Egyptians, under Rameses II., had been the ruling power in Palestine. All the cities paid tribute to Egypt, and the Egyptian armies occupied the great strategic strongholds. After Rameses' death, their power declined and the cities of Palestine gradually won their freedom. There was no strong central power in the land, but each city was independent. Each could be attacked and conquered, one by one, without any fear that the others would interfere. The Israelites had come at precisely the right time. They only needed a soldier as leader who could enforce united action.

Joshua made Commander: Exodus 17: 8-14; Numbers 14: 6-10; Joshua 1: 1-11.

This general they found in Joshua. He had been general under Moses and at the end of the wilderness journeying, Moses appointed him as his successor. He had the martial instincts of a true soldier. He felt that the time had come to go over the Jordan to the Promised Land and had faith that God would go with them. So he summoned the people to arms. “Prepare, for in three

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days ye are to pass over this Jordan." On the third day the march began.

Joshua did not reach this position at a bound. He worked up to it slowly. Before he could command he must be taught to obey. Obedience is the first duty of the soldier. Read carefully the three Bible Passages for this section.

The Capture of Jericho: Joshua 6.

In time they cross the river, and actually stand on the soil of the Promised Land, but a great and strong city bars the way up the central valley along which Joshua has planned to go. God tells him how to take the city, and he follows out the instructions to the letter. The walls of the city tumble down and the Israelites win their first victory.

Then they march on up the valley to Ai. Here they are defeated (Joshua 7:1-7). Joshua searches out the cause, and finds that one of his soldiers had disobeyed him and had stolen some of the loot of Jericho. The soldier is punished and the army moves on to victory. (Joshua 8:1-30.)

By this time, the cities of Canaan are becoming afraid of the invading host. One city, Gibeon, by a trick makes an alliance with Israel (Joshua 9:3-27). Five neighbouring kings, hearing of this, make a league to punish Gibeon. In their terror the Gibeonites appeal to Joshua for help. He makes a rapid march up from Gilgal, attacks the forces which were besieging Gibeon, and drives them down the valley towards Beth Horon in the west. This great victory secured the hill country of Northern Judea.

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To commemorate it a poem was written as some of our National Hymns have been composed. (*Joshua 10*).

"Sun, stand thou still upon Gibeon; and thou, Moon, in the Valley of Aijalon." And the sun stood still, and



JOSHUA SET ASIDE FOR HIS WORK. (*Von Schnorr.*)

the moon stayed, until the nation had avenged themselves of their enemies. (*Joshua 10:12, 13.*)

The Conquest and Settlement: Joshua 11, 12.

After this the land was soon conquered. The kings of the north leagued themselves together against Joshua, but

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he led the army against them and soon defeated them. Caleb, Joshua's fellow spy of forty years before, led a detachment to the south and conquered Hebron, which was assigned to him.

At this juncture (Joshua 14) the land was divided by allotment between the tribes. Judah and Ephraim were the two most important tribes. Judah had the southland, and Ephraim the fertile country, around the Central Valley which stretched from the River Jordan to the west. This was but an allotment. Whether they ever secured and held all this land is a question.

Joshua's Last Days: Joshua 24.

Joshua understood that the people could only hope to possess the land permanently if they kept the laws, and preserved the institutions given to Moses. The last days of his life he summoned representatives from every tribe to Shechem. There he rehearsed the law of Moses; recounted the way in which Jehovah had led and delivered His people, and called upon the people to swear fealty forever to Jehovah and His laws.

I.—REVIEW QUESTIONS FOR RAPID ORAL ANSWERS.

1. Why did not Moses enter the Promised Land from the south?
2. How long did the people wander in the wilderness?
3. What was the effect of this period on their character?
4. Why was Moses not permitted to enter the land?
5. Where did he lead the people?
6. Where did he die?

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II.—QUESTIONS FOR HOME STUDY AND WRITING.

1. What position did Joshua hold in the battle with Amalek?
2. What things were the spies to find out?
3. What report did they make?
4. What report did Joshua and Caleb make?
5. When was Joshua made Commander-in-Chief?
6. How did he show his loyalty to his allies?

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7. What did Joshua say was the secret of a nation's greatness? (**Joshua 23:8.**)
8. What choice did he urge?
9. How is such a choice necessary for our nation?

III.—QUESTIONS FOR DISCUSSION IN CLASS.

1. What kind of a general was Joshua?
2. What was the condition of Israel under his rule?

IV.—MANUAL WORK.

1. Make an event and journey map of Joshua's Conquests (**Littlefield Old Testament Map, No. 2.**)
Note down first his journey as a spy. Then trace on the map the course he took in conquering the land.
2. Make an analysis of his life, and character, (1) as a soldier, (2) as a general, (3) as a strategist, (4) as a statesman.

CHAPTER IX.

Gideon the Judge

LESSON PASSAGES:—Judges 6:1-6, 25-32; 7; 8:22-23.

MEMORY WORK:—Psalm 136.

LESSON TALK.

The Period of Judges (1400-1100 B. C.)

Palestine was not conquered all at once, Joshua's victories were not sufficient to completely win the land. The Canaanites and the Israelites, in many instances, lived side by side. In some places there were great Canaanitish cities in the centre of Settlements of Israelites. Canaan was subdued and the inhabitants dispossessed in the same way that our American ancestors drove out the Indians they found here. The new comers represented a higher type of life.

During this period, the tribes found it difficult to unite, and many times seemed on the point of being conquered by their enemies. Each tribe had to fight for its own territory, and only slowly did they come to have a feeling of national unity.

From time to time, at periods of great emergency, leaders would rise up to unite some of the tribes for defence. The Bible calls these "judges." They were more than our judges. They were the rulers of the people. One of the most important functions of the ruler was to judge—so these rulers came to be called "judges." Consequently we read in the book of Judges, of Ehud, driving out the Moabites; of Barak and Deborah, overcom-

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ing the Canaanites; and of Jephthah, driving back the Ammonites from the desert. In this sense they were "deliverers" or "saviors." These rulers did not govern the whole land, *i.e.*, all the tribes of Israel; but held sway over their immediate sections. Thus occasionally two "ruled" in different localities at the same time. Their reigns did not immediately follow in order. Thus there were frequently gaps between judges, unfilled by any leader.

Gideon (about B. C. 1325) : Judges 6:1-6, 25-32.

One of the greatest of these leaders was Gideon, who drove out the Midianite freebooters. The Midianites were a tribe of Bedowins from the desert. They had flocked over the Jordan in such numbers that the Israelites were afraid of them. They levied tribute and the Israelites had to give up the greater part of their crops to buy them off.

One day while Gideon was threshing wheat in a deep wine press, sunk in the earth, the thought came to him that he must rouse the people to resist this oppression. He remembered what God had done for the people before and how brave they had been. Yet now they were a cowed and timid people, and God seemed to have deserted them.

Presently the feeling came to him that God wanted him to be their leader; he asked a sign from God, and it was given. That stirred up bravery in his heart. He had been afraid before. Now he determined to go ahead. The first thing to be done was to restore the worship of Jehovah. The people in his village had fallen into the evil customs of the Canaanites. They had built an altar to Baal, a heathen god. Gideon began his work in the hardest possible place, at home. He set himself up against the customs of his neighbors. In the night he destroyed

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the sacred tree and the altar, and used the wood to offer up a sacrifice to God. In the morning the people saw what had been done and demanded vengeance. Gideon's father protected him, saying that Baal could defend himself.



GIDEON CHOOSES HIS THREE HUNDRED. (*Doré.*)

Gideon's Stratagem: Judges 7; 8: 22-23.

Now he felt sure that God would be with him. He summoned the people to battle against the Midianites. By what testing and stratagem he won his splendid victory is told in Judges 7.

As a result of this victory, the tribes wanted to make Gideon king, but he declined the perilous honor.

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I.—REVIEW QUESTIONS FOR RAPID ORAL ANSWERS.

1. Tell the story of the spies who explored the Promised Land.
2. Who succeeded Moses as Commander-in-Chief of the Israelites?
3. What standard did Joshua declare is necessary for a nation's success?

II.—QUESTIONS FOR HOME STUDY AND WRITING.

1. How did the Israelites finally come to possess Palestine?
2. In how complete possession were they at this time?
3. What enemy was oppressing them?
4. When Gideon felt that he was to lead the people, what did he do first?

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5. Which is harder, to stand up for righteousness at home or to lead against a foreign enemy?
6. How did Gideon select his men?
7. What stratagem did he use to overcome the Midianites?
8. What reward did the people want to give Gideon?
9. What was the result of his victory?

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III.—QUESTIONS FOR DISCUSSION IN CLASS.

1. What was the position of the Judge in Israel?
2. What advantages did the Israelites have over the Canaanites?

IV.—MANUAL WORK.

1. Make a political map of Palestine showing how far the Israelites had settled in the land, and the position of the different tribes. (Use Littlefield map, No. 2. O. T.)
2. Make an analysis of Gideon's life and character. What qualities did he show, (1) as a citizen, (2) as a general, (3) as a political leader?

CHAPTER X.

Samson the Unwary

LESSON PASSAGES :—Judges 14; 15; 16.

MEMORY WORK :—Confession in Morning Prayer Service.
(Prayer Book, page 4.)

LESSON TALK.

Introduction.

About the same time (1500-1450 B. C.) that the Israelites entered the Promised Land from the East, another race invaded it from the West—the Philistines, who settled in the south-west corner of the land, in the fertile country on the borders of the Mediterranean. These people finally gave their name to the land, which was called Philistia, or later Palestine.

Towards the end of the period of the Judges, the Philistines and Israelites came in conflict with each other, and the Philistines conquered and oppressed Israel.

God sent a champion to deliver Israel, a man of great strength and power and considerable intelligence. He injured the Philistines seriously and killed a great many of them. But he failed to rescue Israel, because he lacked self-control. He gave himself up to the indulgence of his appetites and wasted his great strength to no purpose.

The Birth of Samson (about B. C. 1279) : Judges 13:2-25.

Samson's birth was foretold by an angel, and his mother was commanded to dedicate him to God from his youth. He was to be a Nazarite, that is, he was to drink no wine or strong drink, and was not to cut his hair. His long hair would be a visible sign that he was consecrated to

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God. After the child's birth, he grew up strong and healthy, and the Lord blessed him.

The First Wrong Step: Judges 14.

It was against the law for an Israelite to marry one who lived in Canaan; but Samson going down to a Philistine village was attracted by a woman he saw there, and asked his parents to get her for his wife. They objected, but he insisted, and finally persuaded them. The story is told in Judges 14 and 15.

Samson was now angry at the whole Philistine race, and using a shrewd trick, set fire to all their standing crops, together with many of their vineyards and olive trees. After this he did them much damage in many ways, but, acting only on the impulse of the moment without any set purpose, his attacks were not followed up and only irritated without overcoming the Philistines.

Samson and Delilah: Judges 15.

Finally, he fell under the influence of an evil woman, whose name was Delilah. After many attempts she persuades him to tell her the secret of his strength—if his long hair is shorn away, he will be as weak as other men—she puts him to sleep and cuts off his hair and sells him bound to the Philistines. They put out the eyes of their old antagonist, and keep him as a slave to turn the wheels of their mill. While he is thus confined his hair grows and his strength returns.

He Destroys the Temple of Dagon.

At one of the appointed feast days, the people of Gaza gather in and about the temple of Dagon their god. This time they are very merry, because Dagon has delivered

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SAMSON. (*Reni.*)

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Samson their enemy into their hands. In order that they may gloat over his discomfiture, they bring him up from prison and put him in the centre of the great hall, where they can all feast their eyes on him bound and blind, no longer able, they think, to injure them. All this is vividly described in Judges 16.

Then he feels his strength return, and, grasping the two central pillars which sustain the halls, he pulls them out and the whole building tumbles down, killing in its fall about three thousand men and women.

So Samson ends his life with the destruction of his enemies. Yet in spite of all the damage he has done the Philistines, they go right on oppressing his people. All his gifts of strength and intelligence have been of no permanent help to Israel.

I.—REVIEW QUESTIONS FOR RAPID ORAL ANSWERS.

1. Who were oppressing the Israelites in the time of Gideon?
2. How did he show his courage at home?
3. How did he pick out his men?
4. What stratagem did he use to defeat the enemy?
5. How did he show his self-control in the pursuit?
6. What did the Israelites want to make him?

II.—QUESTIONS FOR HOME STUDY AND WRITING.

1. What was the outward sign of Samson's consecration as a Nazarite?

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2. Who were oppressing the Israelites at this time?
3. How did the young men find out the answer to his riddle?
4. What exploits did he perform?
5. How did he set fire to the grain?
6. How did his enemies finally capture him?
7. What answers did he first make to Delilah?

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8. How did he die?

9. What was the reason for his failure?

III.—QUESTIONS FOR DISCUSSION IN CLASS.

1. What were the points of difference between the career of Samson and the career of Gideon?
2. Why did the Philistines give their name to Palestine?

IV.—MANUAL WORK.

1. Locate on the map the chief cities of the Philistines and color the territory. (Littlefield, Old Testament Map 2.)
2. Make an analysis of Samson's life showing how his weakness made his strength of no value.

*SUPPLEMENTARY CHAPTER D.

Ruth the Gentile

(This Chapter may be omitted, if fewer Lessons be desired.)

LESSON PASSAGES:—The Book of Ruth.

MEMORY WORK:—Proverbs 31: 10-31.

LESSON TALK.

Introduction.

The Book of Ruth gives a glimpse at the social life of the people during the time of the Judges. The other stories, we have had, have been of war and oppression. Now, we are to see how the people lived and acted in their homes. We have a story of manly generosity and womanly devotion, a beautiful love story enshrined in the heart of the Bible. Read the whole book of Ruth at one sitting.

Once there was a famine in Judah and the inhabitants were scattered abroad in search of food. One of the residents of Bethlehem crossed the river Jordan to Moab, and settled there with his wife and two sons. Presently he died and his sons married women of Moab. Shortly after, they died also, and Naomi, his widow, was left with her daughters-in-law with no man to protect them. Read Ruth 1.

The Return.

She soon heard that the famine was ended in Judah and determined to return to her old home. Ruth and Orpah, her daughters-in-law, decided to go with her; but Naomi endeavored to dissuade them, pointing out that

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they would be strangers there, and that she had no protector. Orpah turned back to her own people; but Ruth loved Naomi and would not be separated from her. "Thy people" she replied, "shall be my people and thy God my God." In moving from Moab to Judah she was also taking up a new and better religious allegiance. But she did not hesitate.

They went back together to Naomi's old home in Bethlehem in the uplands of Judah. There Naomi was greeted by her old friends and introduced Ruth to them.

The Gleaning: Ruth 2.

Naomi's family had been rich, but their property had passed to others and her life was one of toil and hardship. Ruth was anxious to do what she could to help, so, at harvest time, she went out into the fields to glean after the reapers. There was a law then which forbade the owner of a field to gather up all the grain, and the farmers permitted the poor people of the village to follow after and gather up the heads of grain which were left by the reapers. Those who did this were called "gleaners"; it was a hard and unpleasant task.

Ruth happened to glean in the field of a rich man named Boaz. He was a kinsman of Naomi. That day he came to the field and was attracted by the pleasant appearance of the young stranger. On inquiry, he found out that she was the widow of his kinsman. Then he spoke kindly to her and told her to come always to his field. He also told his reapers to let some of the grain fall in her way and to welcome her to their lunch. When Ruth went home that night she told Naomi of her good fortune. Naomi told her that Boaz was her kinsman, and

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advised her to be sure to go to his field again. Ruth did that and Boaz became more and more attracted by her grace and goodness.

Naomi's Plan: Ruth 3, 4.

When a man died and left a widow but no children,



RUTH AND NAOMI. (*Calderon.*)

it was the custom for his nearest relative to marry the widow. The property was thus kept in the family, and the widow was protected. Naomi arranged for Ruth to remind Boaz that he was her near kinsman, and he

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determined to take advantage of this custom and so redeem for her the property which had belonged to her family. There was one who had a prior right to do this as he was a nearer kinsman, but when he heard that he must marry Ruth he resigned in favor of Boaz. We have here a very interesting picture of the customs of ancient Israel. In the East the sandal is a token of possession. When this kinsman resigned his right to the inheritance, he took his sandal and handed it to Boaz in the presence of the elders of the village.

Boaz then married Ruth, and they had a son named Obed. Obed's son was named Jesse, and Jesse's son was David, the great king of Israel, and an ancestor of the Lord Jesus.

I.—REVIEW QUESTIONS FOR RAPID ORAL ANSWERS.

1. What people were oppressing Israel in the time of Samson?
2. How was Samson first introduced to them?
3. What led him to be angry with them?
4. How did he revenge himself?
5. How did the Philistines capture him?
6. What was the secret of his strength?
7. How did he die?
8. Why was not his life a success?

II.—QUESTIONS FOR HOME STUDY AND WRITING.

1. What led Naomi to leave her home?

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2. Where did the family go?
3. What took place there?
4. What induced her to return to Bethlehem?
5. What led Ruth to accompany her?
6. Whom did Ruth marry?
7. Who was her great grandson?

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III.—QUESTIONS FOR DISCUSSION IN CLASS.

1. What was the reason for the custom of having the nearest kinsman marry the widow of his deceased kin?
2. What effect upon Ruth's religion was wrought when she left Moab for Judah?

IV.—MANUAL WORK.

1. Write a sketch of Ruth's life, and an interpretation of her character.
2. Locate Bethlehem on the map in Appendix.
3. Mount pictures of Ruth in the Note Book.

*SUPPLEMENTARY CHAPTER E.

Samuel the Boy Prophet

(This Chapter may be omitted, if fewer Lessons be desired.)

LESSON PASSAGES:—I. Samuel 1: 9-28; 2: 18-19, 26; 3.

MEMORY WORK:—HYMN 139.

LESSON TALK.

Introduction: The Conquest of Canaan (in B. C. 1450-1150).

The conquest and settlement of Canaan was gradual. In the beginning, the situation of the Israelites was somewhat like that of the early Colonists in America, except that they were colonizing among a civilized people instead of among the Indians. They were divided into different tribes each of which was more or less separated from the others.

We do not know exactly how long the conquest took, probably about three hundred years. The Hebrews first won the hill region on either side of the Jordan, but they gradually pressed out the Canaanites, because of their superior morality and loyalty to each other.

The books of Judges and Ruth and part of Samuel are valuable because they show us the conditions which prevailed during that period.

In the beginning the Israelites were herdsmen. They followed that occupation in the desert. As they settled in Palestine, they became agriculturists, and began to live in villages and towns.

As they learned how to cultivate the ground, they were

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tempted to worship heathen deities. We read a great deal about Baal worship. Baal means land. Each separate community of farmers among the Canaanites had its own Baal. The fertility of the land was thought to depend on him. If he was pleased, he would bless their crops, and send plenty of grain and grapes and oil.

The Canaanites were in the habit of offering up sacrifices to these Baals to win their favor. Baal worship was frequently disgusting and degrading.

As the Hebrews became farmers, their Canaanite neighbors would tell them how to do things, and would suggest that Baal must be propitiated. The Hebrews did not mean to give up the worship of Jehovah; but they frequently tried to combine the worship of Jehovah with the worship of Baal.

There was a great struggle between these two forms of worship—a struggle which lasted for centuries. In this struggle the prophets were the leaders on the side of Jehovah, which was the side of righteousness. They declared that Jehovah was more concerned about uprightness of life, than He was about sacrifice and ceremonial. Compare Micah 6:6-8.

The prophets were, like the ministers of our time, the religious teachers of the people. Their business was not to foretell the future, but to tell men the truth. They did sometimes predict the future, when they proclaimed that if the people did not obey God, they would be punished, but that was only incidental.

Samuel was the greatest of the early prophets, as he was the last of the Judges. He organized the prophets into communities and so prepared the way for the better or-

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ganization of the people which was to come later. He also saw that they were properly instructed for their duties.



THE CHILD SAMUEL AT PRAYER. (*Reynolds.*)

The Birth of Samuel (B. C. 1171) : I. Samuel 1:9-28.

Like Samson, Samuel was dedicated to God before his birth. His mother was very anxious to have a son, and promised that if God would grant her prayer she would

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give her son to the Lord. She had a son and called him "Samuel" which means "asked of God."

When he was three years old, his mother brought him up to the Tabernacle in Shiloh and left him there to serve God as she had promised. He lived there as the servant of Eli, the high priest, and his family came to see him every year. He was an imaginative religious-minded boy, and as he grew up he was much impressed by the atmosphere of worship in which he lived. He became a very seriously inclined and thoughtful youth, so that, presently, God made His will known to him, and told him that the house of Eli would be destroyed because of the wickedness of Eli's sons. (I. Samuel 2:18-19, 26; 3.)

After a time this threat was fulfilled. Eli and his two sons died tragic deaths. Samuel then became Judge in Eli's stead. He was a successful leader and during his period the land had rest and the people were gradually prepared to take the next step forward in their national development in the formation of the kingdom.

I.—REVIEW QUESTIONS FOR RAPID ORAL ANSWERS.

1. How did Naomi come to be in Moab?
2. What did her sons do there?
3. What led her back home?
4. Who went with her?
5. How did she get her living in Bethlehem?
6. Who became her husband?
7. Who was her great grandson?

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II.—QUESTIONS FOR HOME STUDY AND WRITING.

1. In what part of Canaan did the Hebrews first live?
2. What was their occupation when they entered Palestine?
3. What became their occupation in Palestine?
4. How did this lead them to Baal worship?
5. What leaders stood up for the worship of Jehovah?
6. Who was the greatest of these early teachers?
7. Where was he brought up?

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8. What was the effect of this upon him?

9. What kind of a ruler was he?

III.—QUESTIONS FOR DISCUSSION IN CLASS.

1. What was the position of the prophet in early Israel?
2. What was Baal Worship?

IV.—MANUAL WORK.

1. Make an analysis of the character of Samuel as a boy and youth.
2. Color a Political Map (Littlefield Old Testament, No. 2), showing where the different nations about Israel lived.

CHAPTER XI.

Saul Who Was Tried and Found Wanting

LESSON PASSAGES:—I. Samuel 9:1-10; 10:1-25; 11; 14:1-16, 23-24, 43-45; 15; 31.

MEMORY WORK:—Second Prayer in Penitential Office (Prayer Book, page 50).

LESSON TALK.

Introduction: Saul Anointed King.

Samuel's experience as ruler convinced him that Israel's only hope was in a leader who would inspire the confidence of all the people. His own sons could not do this. So he looked around for some one to draw the people together. He finally found a young man named Saul, the son of a wealthy man of the tribe of Benjamin. (I. Samuel 9:1-10.)

Saul had been sent by his father to look up some young asses which had strayed away. He went to Samuel, thinking that he might give him some information about them. The moment Samuel saw Saul he recognized him as a young man he had heard much about. He was tall and fine-looking. Samuel was at once attracted to him and invited him to dine with the chief men of the town. His modesty and intelligence convinced Samuel that here was the man he was looking for. After the feast he invited Saul to be his guest for the night and the next morning he went with him to the gates of the city. Then he told him the Lord had appointed him to be King over Israel and anointed him from a vial of oil he had taken with him for the purpose.

After this the people held a great assembly during

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which Samuel bade them to choose a king, and led them to pick out Saul, because of his kingly bearing and character. Read I. Samuel 10:1-25.

At first, his election and anointing made no difference to Saul, he went back home and took up his work as though nothing had happened. He was waiting for an opportunity to show his powers.

That opportunity soon came, as described in I. Samuel 11.

Saul Overcomes the Philistines: I. Samuel 14:1-16, 23-24, 43-45.

Israel was in terror of the Philistines, and when their army came out, on the news that the Israelites had crowned a king, most of the Israelites ran away and hid themselves. Only six hundred remained with Saul. I. Samuel 14 tells the story of this fresh victory.

In the wars which followed Saul won great distinction for himself and the people became proud of their tall, soldierly king.

But presently there came a rupture between him and his friend and counsellor, Samuel. (I. Samuel 15.) The Amalekites had been troubling Israel again. Samuel announced that it was God's will that they should be destroyed. Saul led his army out against them and won a great victory, but he failed to carry out the instructions of Samuel and made terms with the enemies, seizing and keeping their cattle and bringing with him Agag their king.

When Samuel heard it, he saw that Saul was not fit to be king and in a dream that night God told him that Saul was rejected.

Samuel went forth to the army to meet Saul, who came

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out to him, boasting of the great victory he had won, and of the sacrifices he was going to offer to Jehovah. Samuel answered, "The Lord sent you on a journey, with a distinct command not to take any spoil, but to destroy everything. Why did you not obey? Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of



SAUL ANOINTED. (*Doré.*)

the Lord? Behold to obey is better than to sacrifice." From that time, Samuel left Saul and sought out another king in his stead.

Saul, deprived of Samuel's wise counsel, grew more jealous and moody each day. From the accounts, it seems also as though he had become subject to some mental dis-

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ease. He lost his self-control and so lost the power to govern others. He drove away some of his best friends. Gradually he was forsaken by his followers and the kingdom began to fall to pieces. The Philistines once more came out against Israel and a great battle was fought. Saul was defeated and killed himself on the field of battle.

I. Samuel 31.

I.—REVIEW QUESTIONS FOR RAPID ORAL ANSWERS.

1. What was the occupation of the Israelites when they entered Palestine?
2. What new occupation did they take up?
3. What temptation did this expose them to?
4. What class of men attempted to keep them faithful to Jehovah?
5. Where was Samuel brought up?
6. What did he become?
7. How did he judge the people?

II.—QUESTIONS FOR HOME STUDY AND WRITING.

1. Why did the people want a king?
2. What kingly qualities did Samuel see in Saul?

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3. What was Saul's first act as king?
4. How did he lose the confidence of Samuel?
5. What did the prophet say God desired more than correct ceremonial worship?
6. What was Saul's fate?

III.—QUESTIONS FOR DISCUSSION IN CLASS.

1. What was the reason for Saul's failure?
2. How can we best show our love for God? (S. John 14: 21.)

IV.—MANUAL WORK.

1. Construct an event Map of Saul's life.
2. Color the Littlefield Old Testament Map 3, to show Saul's Kingdom.
3. Write out an analysis of Saul's life and character, giving the qualities which fitted him to be king, and the reasons for his final failure.

CHAPTER XII.

David the Shepherd Youth

LESSON PASSAGES:—I. Samuel 16; 17: 38-58; 18.

MEMORY WORK:—Psalm 23.

LESSON TALK.

Introduction: David Chosen King (B. C. 1077).

Samuel's belief that Saul was unfit for leadership led him to look elsewhere for a successor. God told him to go to the house of Jesse, the grandson of Ruth, who was a rich farmer in Bethlehem. Jesse caused all of his children to appear before Samuel, beginning with the eldest. They were all strong and attractive, so that Samuel felt like anointing each one as he came forth. But some secret message from God prevented him. Finally he asked Jesse if he did not have another son, "Yes," answered Jesse, "but he is only a youth keeping the sheep." "Summon him," replied Samuel. So David, the youngest of the eight sons, was brought in before him. When Samuel saw him he knew that this was the one God had selected, and he anointed him to be king after Saul. Read the account in I. Samuel 16: 1-14.

David's Youth.

David was a big, strong boy, and his nerves and muscles had been well braced by the hard life of a shepherd. In his encounters with wild beasts, he had developed the daring courage which was to distinguish him later. Once he slew a lion and at another time a bear, single handed.

The life as a shepherd also taught him how to bear

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hardship, to spend days and nights in the open, to locate all the hiding places of the wilderness. One thing he learned, of great value to him later, was how to use the sling. He practised with this until he became a "dead shot."

Samuel probably brought him to one of his schools of the prophets. There he learned many other things which were to be of value to him later, something of the history and the rude philosophy of the times, how to write and express himself in poetry. Above all, he studied music, and became an expert player on the harp.

David and Saul: I. Samuel 16: 14-28.

This led to his introduction to the court of Saul. When Saul was in one of his dark fits of moodiness, music seemed to give him relief. One day, David was called to play before the king. He played so sweetly that he charmed away the king's melancholy. He became a great favorite with the king and his court, and the chosen friend of Jonathan, the king's son. The king kept him about the court and presently gave him a position, something like that of armor-bearer.

David and Goliath: I. Samuel 17.

The Philistines were active once more, now under the leadership of a giant named Goliath of Gath, and they invaded Judah. Saul went forth with his army to meet him. As the two armies approached each other they found the small valley of Elah between them. Each side hesitated at crossing the valley to attack the opposing army. Goliath, their giant leader, tried to provoke the Israelites to come out against him by parading out in a boastful way each morning. Finally David determined to take up the chal-

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lence and to engage the giant in single combat. Saul encouraged him and gave him his own armor and weapons. But David wisely determined to go out against the Philistine without armor, and to use as a weapon only the sling and stone to which he was better accustomed. In this way



DAVID. (*Michael Angelo.*)

he could easily escape from the Philistine if necessary and could lead him on until he succeeded in hitting him. Read I. Samuel 17.

His first shot was successful. He struck Goliath on the forehead, the only unprotected part of his body, and stunned him so that he fell to the ground. Before he could recover, David took Goliath's own sword and cut off his head with it. The Philistines were dismayed at the

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death of their champion, and began to retreat. The Israelites pursued them to the gates of their cities and took much spoil.

After this David became one of the most popular leaders of Israel, and led the army on many successful expeditions. The women celebrated his success by acclaiming him as a popular champion, going out to meet him as he returned and singing:

“Saul hath slain his thousands
And David his ten thousands.”

Finally as a reward for an especially daring exploit Saul gave David his daughter Michal for wife. So David became a member of the Royal Family. In Saul's court he became acquainted with the choice spirits of Israel and gained some experience in the details of government.

I.—REVIEW QUESTIONS FOR RAPID ORAL ANSWERS.

1. Who anointed Saul to be king?
2. What kind of a young man was he?
3. What was his first exploit as king?
4. What great victory did he win over the Philistines?
5. How did he lose Samuel's confidence?
6. To whom did he go for advice in his last days?
7. How did he die?

II.—QUESTIONS FOR HOME STUDY AND WRITING.

1. Where did David live as a boy?
2. What did he do?

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3. What adventures did he have?
4. What training did Samuel give him?
5. How was he introduced into Saul's court?
6. What was his first great feat in war?
7. What position did he occupy in the court?

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III.—QUESTIONS FOR DISCUSSION IN CLASS.

1. What were the conditions of David's life as a shepherd?
2. How did the training of his early life contribute to his later success?

IV.—MANUAL WORK.

1. The interest of David's life centers in his power to make friends and hold them. He was the kind of a friend you would have loved. Write down in your note book as you go along the incidents in his life and the traits in his character, which recommend him to you. For this consider his life as a youth and young man just introduced into court.
2. Take an outline Map of Palestine (Blakeslee, No. 3) and locate cities and events.

CHAPTER XIII.

David the Friend

LESSON PASSAGES:—I. Samuel 18:1-4; 19:4-7; 20; 23:16-18; 26; 30:21, 25.

MEMORY WORK:—Third Prayer in Penitential Office.
(Prayer Book, page 50.)

LESSON TALK.

Introduction: David and Jonathan.

In Saul's court, David became acquainted with Jonathan, one of the king's sons. The two young men were deeply attracted to each other. They were both noble, brave, and unselfish and there began in the court one of the great and tenderest friendships of all history. The two youths made a solemn covenant of friendship, one with the other.

Presently Saul became jealous of David. Seeing his popularity and recognizing his great qualities, Saul became afraid that David would conspire against him and become king in his stead. One day, while half insane with jealousy, he tried to kill David. David asked Jonathan to find out whether this attack was due to Saul's disease or whether Saul really intended to kill him. David was absent from the court dinner that day, and Saul's remarks showed Jonathan that he was anxious to kill him. The next day Jonathan went out to David's hiding place and let him know that he must flee for his life. They renewed their covenant of friendship and David promised to look out for Jonathan's children in time of need. They met

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each other once after that when David was in hiding and Jonathan stole out to him to assure him of his friendship. See I. Samuel 18, 19.

David an Outlaw: I. Samuel 20; 23: 16-18.

Driven out of the court of Saul, David had to choose between making war on Saul or living as an outlaw. His friends gathered about him and he might easily have raised up a rebellion against the king, and perhaps have overcome him. He declined to do this and became instead the head of an independent band of outlaws, protecting the shepherds and farmers of the south from the Bedouin robbers, receiving presents from them in return. His life as outlaw was full of interest and excitement and gave him many chances to exhibit his friendly spirit. We will study three of these experiences.

David and Saul: I. Samuel 26.

Saul's jealousy of David led him to pursue him through the wild region of southern Judea. Twice Saul's life was in David's power, but David spared him each time.

Once spies came and told Saul where David was hiding, and he went out after him with a great company of three thousand soldiers. When night came, they all camped out and went to sleep. So confident were they that they did not even post sentries.

At night in the clear moonlight, David saw the sleeping army, as he looked down from one of the overhanging crags. He and his nephew, Abishai, stole down through the army, picking their way carefully among the sleeping soldiers, until they came to the side of the king. What followed then is told in I. Samuel 26.

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David and His Followers: I. Samuel 30.

Achish, a Philistine king, recognizing David's power, and seeking to win him, had given him control of the border town of Ziklag.

While he was living here, David took his band with him to follow Achish, the king, to war. On his return after a few days, he found the city a ruin. The Amalekites had



DAVID AND JONATHAN. (*Dorè.*)

raided it, as the Indians used to raid our frontier towns in the early days of American History. They had carried away all the property they could move, together with the women and children.

David and his band started to pursue them at once.

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They went so fast that 200 of the weakest had to drop out. Leaving these in the rear guard, the others pushed on and surprised the Amalekites as they were holding a great feast. They overcame them and recovered all the captives and the spoil.

When they got back to where they had left the 200, a quarrel arose over the division of the spoils. Those who had gone on wanted to divide it among themselves, leaving out those who had staid behind. David would not permit this. He told them that all the members of the band must share alike; they must be loyal to each other.

David's High Ideals.

One other beautiful story is related of David and his comrades, indicating their love for him and his generous response. The Philistines came up and besieged his native town, Bethlehem, and David went to the rescue. Overcome with thirst one day, he was heard to express a wish for a drink from the well at Bethlehem. Three of his comrades heard him and cut their way through the ranks of the Philistines to Bethlehem and brought back a skin, filled with water from the well which David had known in his boyhood days.

When David knew what they had done, he said that the water was too sacred to drink because it had been purchased at the risk of their lives, and he poured it out as an oblation on the ground. By such chivalrous acts, did David win the loyalty of his followers.

I.—REVIEW QUESTIONS FOR RAPID ORAL ANSWERS.

1. Where did David live as a boy?
2. How did he come to be anointed?

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3. How was he first introduced to the court?
4. What great champion did he kill in single combat?
5. Whom first did he marry?
6. What position did he occupy in the court?

II.—QUESTIONS FOR HOME STUDY AND WRITING.

1. How did Jonathan show his friendship for David?
2. Where did David go when he fled from Saul?
3. How did he show his loyalty to Saul?
4. What kind of men did David attract to him?
5. What did he do for them, to win their loyalty?
6. What law did he establish about the division of spoils?
7. What did he do with the cool water his friends brought him from Bethlehem?

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8. Why?
9. What use are friendships?

III.—QUESTIONS FOR DISCUSSION IN CLASS.

1. Why did Achish extend his protection to David?
2. What kind of a life did David lead in the wilderness?

IV.—MANUAL WORK.

1. Continue in your note book the study of David's life, noting down the events in this lesson which would draw you to him as a friend.
2. On an outline map (Bailey, large, No. 2), locate the cities and battle grounds noted in David's life thus far, and, in the margin, the events.

*SUPPLEMENTARY CHAPTER F.

David the King

(This Chapter may be omitted, if fewer Lessons be desired.)

LESSON PASSAGES:—I. Samuel 30: 26-31; II. Samuel 1: 17-27; 2: 1-11; 5; 9.

MEMORY WORK:—Psalm 51.

LESSON TALK.

Introduction.

The period of preparation in David's life is now over. He is about to enter into the kingdom which God had designed for him. He has been loyal as a friend. Now we are to see how he was loyal as a king, who had discovered that the secret of greatness is in service. Kingship is an opportunity for usefulness, and the most loyal king is the one who does the most for his people.

David at Ziklag (B. C. 1063): I. Samuel 30: 26-31.

While David was at Ziklag, the Philistines and the Israelites made war with each other. David was summoned by Achish the Philistine king to go out with their army against Israel. Fortunately he was saved from this by the distrust of the Philistine generals, who were afraid that he might go over to the side of Israel during the battle. So he went back home only to find it in ruins. After he had pursued the invaders and conquered them, he divided the spoil; part of his own share he sent as presents to the heads of the towns in Judah. They had befriended him in times past. He wanted to recognize them, now that he had been successful.

Death of Saul and Jonathan: I. Samuel 31; II. Samuel 1.

A few days after, word came to him of the great battle

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of Gilboa, in which Saul and Jonathan had been killed, and the army of Israel defeated. The man, who brought him word, thought to curry favor with David, and told him that he himself had killed Saul with his own hand. He also brought with him Saul's crown which he gave to the king.

David expressed his sorrow at Saul's death and lamented it in a beautiful poem which is quoted for us in the first chapter of II. Samuel. It should be carefully read.

David made King.

The death of Saul and Jonathan left the throne of Israel vacant. David was the strongest man in the kingdom, with a strong force back of him. He was also a wise and far-seeing Statesman, the favorite especially of his own tribe of Judah. Obeying the oracles of God, he went up to Hebron, the ancient city of Judah, and was there anointed king over the tribe of Judah. He preferred to win the allegiance of the north, rather than to force it. He would have no unwilling citizens, if he could help it.

Abner, the general of Saul's army, had crowned Ishboseth, a younger son of Saul, in Mahanaim, a town east of the Jordan, and many of the north rallied to his support. (II. Samuel 2.)

David declined to attack the Northern Kingdom, but tried to win their regard by showing his esteem for Saul.

The men of Jabesh Gilead had always remembered the brave way in which Saul had rescued them from Nahash. When they heard that the Philistines had nailed the bodies of Saul and Jonathan to one of their temples, they organized an expedition, crossed the Jordan, and rescued the bodies of the king and his son and buried them with the

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honor of war. David heard of this and sent them a reward, expressing his appreciation of their generous deed, and informing them of his coronation.

For several years, there was peace until Abner tried to win over Judah. He failed in this and presently quarrelled with Ishbosheth, whom he had placed on the throne of the northern tribes. This led Abner to make overtures to David, who was glad enough to arrange terms of peace. Abner came to David's palace for this purpose and was treacherously slain there by Joab. (II. Samuel 3.)

David at once repudiated Joab's deed, asserting his own innocence, and gave Abner a military funeral.

The death of Abner removed the only strong man on the side of the Northern Kingdom, and it speedily began to disintegrate. Ishbosheth was soon killed by two of his own leaders, who fled to David with his head, thinking to receive a great reward. David punished them for their treachery by putting them to death.

David King over All Israel (B. C. 1055) : II. Samuel 5.

The leaders of all Israel now turned to David, as the only person strong enough to be their king. They remembered his former victories over the Philistines, his continued loyalty to the house of Saul, his generous conduct to friend and foe. His first wife was Michal, Saul's daughter, and, as her husband, he represented the claims of the house of Saul. So the elders of Israel came to David at Hebron. There he was anointed king over all the tribes.

The first thing he did as king was to drive out the Philistines, defeating them in two campaigns, and putting a bridle in the mouth of their chief city. The land thus had peace, for while David made many wars and extended

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the borders of his kingdom greatly, it was not again in his time invaded by a foreign foe.

The next thing he did was to give it a new capital. Nothing helped to unite the two sections of the Country more than this, as nothing helped to draw the North and South together after the Revolutionary War more than the establishment of a new City—Washington—as the Capital.

Gibeah of Saul and Hebron had been merely tribal centers. The new capital was to be the center of the whole nation. In the territory between Judah and Benjamin, there was a strong city, Jerusalem, still in the possession of the Canaanites. After David had conquered the Philistines, he turned his army against Jerusalem. It was defended by Fort Zion, such a strong post, that the inhabitants said it could be held by the lame and the blind. David took the fort, however, and, enlarging it, made the city the Capital of the whole nation.

I.—REVIEW QUESTIONS FOR RAPID ORAL ANSWERS.

1. What was the great friendship of David's life?
2. Where did he go, when he left Saul's Court?
3. What kind of a life did he live there?
4. How did he show his loyalty to Saul?
5. What law did he make about the division of the spoil?
6. What characteristic did this show?

II.—QUESTIONS FOR HOME STUDY AND WRITING.

1. What is the test of real greatness?
2. How did David win the favour of the men of Judah?
3. What did he say about Saul and Jonathan after their death?
4. What gifts did he send the men of Jabesh Gilead?
5. How did he come to be crowned king of all Israel?

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6. What did he do for Israel as king?

III.—QUESTIONS FOR DISCUSSION IN CLASS.

1. How important were the tribal divisions in Israel?
2. What kind of a king was David?

IV.—MANUAL WORK.

1. Continue the study of David's life noting down especially, the way in which he showed his friendship for his people by serving them.
2. Color, with the special crayons, Littlefield Old Testament Map, No. 4, showing David's Kingdom.

CHAPTER XIV.

David the Chosen of God

LESSON PASSAGES:—II. Samuel 6; 7; 12:1-13; Psalm 15; 24; 101; 132.

MEMORY WORK:—Psalm 132 or Psalm 24.

LESSON TALK.

Introduction.

David, in many ways, is the ideal Hebrew. He summed up the hopes and aspirations of the nation. His reign was not so magnificent; but it was far more glorious than that of Solomon. His character, with its blend of weakness and strength, reflects the character of the race. The prophets were always looking back to him as a type of the true king. He was called a man after God's heart.

He was this, not because he was perfect, for he was very imperfect, but because he was deeply religious and so was always struggling after perfection.

The three great races of the ancient world had each a contribution to make to human life. Our present civilization rests on their achievements. The Greeks gave us philosophy and beauty; the Romans gave us law and order; the Hebrews gave us religion. They were God's elect people, chosen by him to do this service for humanity.

David's deep religious feeling makes him typical of his race. He carried God with him wherever he went. He had a sense of fellowship and friendship with God. He consulted God on every occasion, and undertook all his great exploits as God's servant.

When he went out to face the Philistine, he did it as

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God's champion, and he felt that God was with him to protect him. (I. Samuel 17: 45-47.)

He had with him, in the wilderness, priests and prophets, God's appointed ministers, and he consulted them on every occasion, seeking the guidance of God in the best way he knew. Whether he was to leave a city or go up to Hebron to be crowned, he always sought to ascertain God's will.

The Consecration of Jerusalem (B. C. 1055).

When David had captured Jerusalem, and made it his new capital, he desired to set it apart as especially sacred to Jehovah. He did this by making it the center of Jehovah's worship. The center of worship before had been in the Tabernacle at Shiloh. There the ark had been placed. The ark was a large box, 18x18x36 inches, covered with gold, containing certain relics (the Tables of the Law, the Pot of Manna and Aaron's Rod that budded) which the Israelites had reverenced for years. It had been carried about from place to place in the wilderness. It was a visible symbol of God's presence. Where it was located, Jehovah resided.

Years before this, the ark had been captured by the Philistines, but they had sent it back and for many years it had been in the house of Abinadab in Gibeah.

David determined to bring the ark up to Jerusalem, thereby sanctifying the whole city as the peculiar residence of Jehovah.

The Ark Brought to Jerusalem: II. Samuel 6.

He went down after the ark at the head of a great army of soldiers and courtiers. The story is told in II. Samuel 6.

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When the ark entered Jerusalem, the people sang the 24th Psalm :

“Lift up your heads, oh ye gates;
And be ye lift up, ye everlasting doors.
And the King of Glory shall come in.”

The 132nd Psalm was also sung in connection with this event, representing David's determination to bring up the ark to his new capital, his finding it in the woods, and its final translation to Jerusalem :

“Arise O Lord into Thy rest;
Thou and the Ark of Thy strength.”

This was the greatest day of David's life, the most important event of his reign, one of the most significant acts of history. Jerusalem became then the Holy City, and it is to-day called the Holy City by two-thirds of mankind. Three great religions look upon it as a religious center. It gets all its importance from the spiritual significance, which began with the coming of the Ark to Jerusalem.

David and the Temple: II. Samuel 7.

The Ark was placed in a tent similar to that which had sheltered it during the wanderings in the wilderness. David purposed to build a temple for it, in keeping with his own palace, but Nathan, the prophet, dissuaded him from this, being afraid of any departure from the simpler worship of earlier days. So David in obedience to the command left that great work for his son to perform.

David's Sin and Repentance: II. Samuel 12: 1-13.

Most men find it easier to stand adversity than prosperity. David was no exception to this rule. When he had conquered his enemies and could rest in peace, he insensibly

Lives of Old Testament Worthies

fell into the habits of idle luxury, which were the rule with oriental monarchs. He committed a grievous sin. He murdered his neighbor, Uriah, that he might marry his wife. We must judge him by the standards of his time and



DAVID PLAYING THE HARP. (*Domenichino.*)

class. No monarch of his time would have hesitated at his deed. But Israel was a chosen people. The prophetic leaders were marked men, distinguished by courage and moral insight. Nathan, one of David's closest friends, was

Lives of Old Testament Worthies

so shocked by his sin, that he took his life in his hands and rebuked the king for it. See the section reference.

At the rebuke, David's better nature asserts itself, his sense of justice is stirred, he realizes his guilt, and he repents. He confesses his sin and asks pardon. His repentance is so real and genuine that God pardons him. What was singular about the act was not the sin, but the repentance, the effort to get once more on the old friendly standard with God. The 51st Psalm reproduces his feeling at this time. David faithfully represented the highest ideals of his time. They were not perfect; but they were far higher than those of any other people of that period, and they led him and those who agreed with him to struggle for perfection.

His ideal of what is required of those who would worship God is found in the 15th Psalm and his ideal of the perfect king is found in the 101st Psalm. We can still use these as expressing our ideals.

I.—REVIEW QUESTIONS FOR RAPID ORAL ANSWERS.

1. Where was David first crowned as king?
2. How did he succeed in becoming king of the northern tribes?
3. What city did he make his new capital?
4. What effect did this have on the unity of the nation?
5. How did he capture this capital?
6. What kind of a king did he make?

II.—QUESTIONS FOR HOME STUDY AND WRITING.

1. What great contribution did the Hebrews make to the life of humanity?

Lives of Old Testament Worthies

2. How did David seek to consecrate his new capital?
3. How did he show his religious feeling in his personal life?
4. What sin did he commit?
5. What brave act did Nathan perform?
6. What was David's response?
7. What did David think was required of a religious man? (See Psalm 15.)
8. What kind of a king did David aim to be? (See Psalm 101.)
9. Why was David called a man after God's own heart?

Lives of Old Testament Worthies

III.—QUESTIONS FOR DISCUSSION IN CLASS.

1. What effect did the bringing of the Ark to Jerusalem have on the religious history of the world?
2. What is Religion?

IV.—MANUAL WORK.

1. Complete your study of David's life and character.
2. Copy on separate pages, with appropriate headings for each page, the following Psalms, 15; 24; 101; 132; using colored Initial and Borders. (Bailey Letters and Borders.)
3. Make an event map of David's life (Use the Littlefield, Old Testament Map, No. 4, colored in Supplementary Chapter F).

REVIEW OF CHAPTERS I TO XIV.

The Formation of the Jewish Nation and Its Growth into a Kingdom

MEMORY WORK:—Hymn 402.

LESSON TALK.

Introduction.

We have now reached the end of one period in the History of Israel. The family of Abraham has grown from a few followers to a large nation. After many wanderings they have settled in Canaan. From being herdsmen and nomads they have become farmers, having a settled habitation. The life of the nation has been organized into a kingdom having its center in Jerusalem.

In all their history they have been wonderfully led and guarded by Divine Providence. Our detailed lessons have been about the ancestors of the people and their great leaders during this formative period. To-day we are rapidly to review their lives. In doing this we will be tracing the early history of a race destined to be among the greatest of the world. The historical development can be most easily traced by a study of the maps; in doing this we will briefly call to mind the lives of these great men who were God's agents in the development of a nation.

I.—QUESTIONS FOR HOME STUDY AND WRITING.

1. Name and locate the other nations with which the early history of the Hebrews is concerned.

Lives of Old Testament Worthies

2. Tell something about the physical features of Palestine.
3. What led Abraham to leave his native land?
4. How did his descendants come to live in Egypt?
5. In what condition did they re-enter Palestine?
6. What was their social condition as described in the book of Judges?
7. How were they brought to greater unity?
8. How did the different persons we have been studying about help to make God's promise to Abraham come true?

II.—QUESTIONS FOR DISCUSSION IN CLASS.

1. What influence did the Egyptians have on the children of Israel?
2. How did the religion of the Canaanites affect them?
3. How could David be called a friend of God?

III.—MANUAL WORK.

1. Trace on the Map the Caravan Route from Babylon to Egypt.
2. Color with the special Commission twelve color crayons the first four Littlefield Old Testament Maps.

IV.—SUGGESTED READING.

- a. St. Stephen's Speech, Acts 7.
- b. A Song of Faith, Hebrews 11.
- c. Moses' Speech on Obedience, Deuteronomy 4.
- d. The 23rd Psalm.
- e. Browning's "Saul."

THE BOOKS OF THE BIBLE.

The Bible (or Book) is formed by a combination of the various Books of the Old Testament and the New Testament. They are accepted by the Christian Church as God-given, or "inspired," "holy men of old speaking, as they were moved by the Holy Ghost." They are different from other books, thus having divine revelation and divine authority.

As Literature, the Bible shows the individual style of the writers. We distinguish clearly poetry, lyrics, narrative, legal documents, prophecy, history, etc., as literature, as well as diversities in language, diction, smoothness of form, etc. The Bible writers were penmen, not pens.

Certain things, seen in our ordinary English Bibles, have been inserted there by students in recent years, and are manifestly not part of the original Bible and thus not "inspired." Such are the Marginal Dates, the Italics (put in to make sense, on account of omitted words or difficulty in translation), Division into Chapters, into Verses, etc., Marginal References, Order of Books in English (differing from that in Hebrew), Titles of Books and Ascribed Authorship, Headings of Chapters, Book Endings. Any of these, if altered, will not affect the Bible.

The word "Canon" is used for the Authorized List of Books, as accepted by the Church Universal. These are the ones found in our Bibles ordinarily. In the large Bibles, between the Old and the New Testaments, certain other "non-inspired" Books, called "the Apocrypha," are bound, for convenience, since portions from them are read occasionally in the Church Service, as Lessons. The Greek and Roman Churches accept these as probably inspired; but the general weight of evidence is not at all in favor of this view.

THE BOOKS OF THE OLD TESTAMENT.

The Old Testament List is the same, of course, in the Hebrew and English Bibles, but the order differs. In Hebrew the books are in three divisions, "the Law, the Prophets, and the Writings." A combination of several of the books makes the Hebrew List 24, while the English is 39. The two lists are given below:

HEBREW BIBLE.	ENGLISH BIBLE.
I. THE LAW.	I. HISTORY.
Genesis. Exodus. Leviticus. Numbers. Deuteronomy.	Genesis, Leviticus, Numbers, Deuteronomy.
II. THE PROPHETS.	II. POETRY
<i>The Former Prophets.</i>	<i>Psalms.</i> <i>Proverbs</i> <i>Judges.</i> <i>Song of Solomon.</i> <i>I & 2 Samuel.</i> <i>I & 2 Kings.</i>
<i>The Latter Prophets.</i>	III. PROPHETS, GREATER.
Isaiah. Jeremiah. Ezekiel. Hosea. Joel. Amos. Obadiah. Jonah. Micah. Nahum. Habakkuk. Zephaniah. Haggai. Zechariah. Malachi.	Isaiah. Jeremiah. Lamentations Ezekiel. Daniel.
III. THE WRITINGS.	IV. PROPHETS, LESSER.
<i>The Psalms.</i> <i>The Proverbs.</i> <i>Job.</i> <i>The Song of Songs.</i> <i>Ruth.</i> <i>Lamentations</i> <i>Ecclesiastes.</i> <i>Esther.</i> <i>Daniel.</i> <i>Ezra.</i> <i>Nehemiah.</i> { .. <i>I & 2 Chronicles.</i> ..	Hosea. Joel. Amos. Obadiah. Jonah. Micah. Nahum. Habakkuk. Zephaniah. Haggai. Zechariah. Malachi.
Combined as one book	

PRINCIPAL EVENTS IN THE OLD TESTAMENT.

I.—THE PATRIARCHAL AGE.

Genesis 11—50.

The chronology at this period is so uncertain that only approximate dates are inserted.

1. ABRAHAM.—(circ. 1925 B. C.) 12: 1—25; 11.

Migration from Ur. 11: 27-32.

The Call of Abram. 12: 1-3.

Abram's Departure from Haran. 12: 4.

Separation from Lot. 13.

Rescue of Lot. 14.

Bondage in Egypt Foretold. 15: 12-21.

Birth of Ishmael. 16: 4.

Covenant with Abram. 17.

Abraham's Plea for Sodom. 18: 1—19: 29.

Abraham's Sojourn in Gerar. 20-21.

Birth of Isaac. 21: 1-8.

The Sacrifice of Isaac. 22: 1-19.

2. ISAAC.—(circ. 1900 B. C. ?) 21: 1—35: 27.

Death of Sarah. 23: 1-20.

Marriage of Isaac. 24: 1-67.

Death of Abraham. 25: 7-11.

Birth of Esau and Jacob. 25: 19-26.

Sale of the Birthright. 25: 27.

Isaac Blessing His Sons. 27: 1-40.

3. JACOB.—(circ. 1844 B. C. ?) 27: 47—49: 28.

Jacob's Departure from Home. 27: 41.

His Marriage and Return. 29: 29-33.

The Vision by the Ford Jabbok. 32: 1-32.

Reconciliation with Esau. 33.

Death of Rachel. 35: 1-20.

Isaac's Death and Burial. 35: 27-29.

Joseph and His Dreams. 37: 1-11.

His Sale into Egypt. 37: 12-26.

4. JOSEPH.—(circ. 1752 B. C. ?) 37: 1—50: 22.

Joseph in Slavery. 39: 1-23.

Lives of Old Testament Worthies

- Joseph Interpreting Dreams in Prison. 40.
- The Dreams of Pharaoh and Joseph's Interpretation. 41:1-36.
- Joseph Made Overseer of Egypt. 41: 35-57.
- The Coming of Joseph's Brethren. 42: 1-38.
- The Second Journey into Egypt for Food. 43: 1-15.
- The Final Test of the Brethren. 43: 26—44: 34.
- Joseph Made Known to His Brethren. 45.
- The Coming of Jacob into Egypt. 46: 1-7.
- The Settlement of the Hebrews in Goshen. 47: 1-12.
- Joseph's Administration during the Years of the Famine. 47: 13-26.
- Jacob's Farewell and Blessing. 47: 27—49: 27.
- Jacob's Death and Funeral. 49: 28—50: 14.
- Joseph's Last Days. 50: 15-22.
- The Death of Joseph. 50: 22-26.

II.—THE EGYPTIAN PERIOD AND THE EXODUS.

1. MOSES.—(circ. 1275 B. C. ?) Exodus 2: 1—Deuteronomy 34.
 - The Slavery in Egypt. Exodus 1-2.
 - The Birth of Moses. 2: 1-5.
 - His Adoption and Education. 2: 5-10.
 - His Flight into Midian. 2: 11-22.
 - The Vision of the Burning Bush. 3: 1-15.
 - His Call to Service. 3: 16—4: 31.
 - The Ten Plagues. 7: 8—12: 36.
 - The Exodus and the Passage of the Sea. 13: 17—14: 31.
 - The Song of Moses. 15: 1-21.
 - The March from the Red Sea to Sinai. 15: 22—18: 3.
 - The Murmuring in the Desert. 15: 22-27.
 - The Manna and the Quails. 16: 1-36.
 - Conflict with Amalek. 17: 8-15.
 - Encampment at Sinai. 19—24: 18.
 - The Giving of the Law. 20: 1-21.
 - The Ratification of the Covenant. 20: 22—24: 18.
 - The Establishment of the Tabernacle and its Service. 25—31.
 - The Covenant Broken. 32.
 - Moses' Intercession for Israel. 33.
 - The Covenant Restored. 34.

Lives of Old Testament Worthies

The Construction, Erection, and Dedication of the Tabernacle. 35-40.

The Spies sent out from Kadesh-Barnea. Numbers 13.

The Rebellion of the People. 14: 1-19.

Their Punishment. 14: 20-45.

The Fall of Moses and Aaron. 20: 1-3.

From Kadesh-Barnea to the Red Sea. 20: 14—21: 9.

From the Red Sea to the Plains of Moab. 21: 10—22: 4.

The Death of Moses and the Mourning. Deuteronomy 34.

III.—THE CONQUEST AND SETTLEMENT.

1. JOSHUA.—(circ. 1160 B. C.) Book of Joshua.

The Commission to Joshua. 1: 1-9.

The Scouts sent forward to Jericho. 2: 1-24.

The Passage of the Jordan. 3-4.

The People Restored to God. 5: 1-12.

The Fall of Jericho. 6.

The Siege and Capture of Ai. 7-8.

The Conquest of the North (the Battle of Gibeon, or Beth-Horon). 10.

The Conquest of the South (the Battle of Merom). 11.

The Division of the Land. 13-19.

The Establishment of Six Cities of Refuge. 20.

Joshua's Farewell Address. 23—25: 28.

Death and Burial of Joshua. 25: 29-31.

Burial of Joseph at Shechem. 25: 32.

IV.—THE PERIOD OF THE JUDGES.

(Circ. 1200-1030 B. C.)

The Decline of the People after the passing of Joshua and his Elders. Judges 1-2.

Othniel and Ehud. 3.

Deborah and Barak. 4.

The Song of Deborah over the Victory. 5.

The Midianitish Oppression. 6: 1-10.

Gideon the Deliverer. 6: 11—8: 32.

The Usurpation of Abimelech. 9.

Jephthah and his Daughter. 11.

Samson's Life and Adventures. 13-16.

Lives of Old Testament Worthies

The Rise of Eli and Birth of Samuel. I Samuel 1-4.
Samuel the Judge. 3: 1—7: 17.

V.—THE UNITED KINGDOM.

1. **SAUL.**—(1030-1010 B. C.) I Samuel 8-31.
Secret Anointing of Saul by Samuel. 9: 1 to 10: 7, 9-16.
Events Connected with Saul's Election as King. 7: 15 to
8: 22; 10: 17 to 12: 35.
The Ammonite War. 11.
The First Philistine War. 13, 14.
The Moabite, Edomite, and the Syrian Wars. 14: 47.
The Amalekite War. 14: 48; 15: 1-35.
Saul Rejected through Disobedience. 15.
The Second Philistine War. 17, 18.
2. **DECLINE OF SAUL AND RISE OF DAVID.** 13-16.
David's Introduction to Public Life. 15: 35b to 17: 54.
David's Growing Popularity and Saul's Insane Jealousy.
18: 1 to 19: 17.
David as a Fugitive. 19: 18 to 21: 9; 22: 1-5; 23: 15-18.
Saul's Vengeance upon the Priests of Nob. 22: 6-23.
Saul's Pursuit and David's Magnanimity. 23: 1-14, 19-29;
24; 26.
David and Abigail. 25: 1-44.
David among the Philistines. 21: 10-15; 27.
David and the Philistine Invasion. 28: 1-2; 29.
David's Pursuit and Defeat of the Amalekites. 30.
Saul's Visit to the Witch of Endor. 25: 1; 28: 3-25.
Defeat and Death of Saul and Jonathan. 31.
3. **DAVID'S REIGN OVER JUDAH AND OVER ALL ISRAEL.** (1010-970
B. C.) II Samuel 16 to I Kings 2.
David's Reception of the News of the Death of Saul and
Jonathan. II Samuel 1.
David King at Hebron and Ishbaal at Mahanaim. 2: 1-11.
Hostilities between the Two Kingdoms. 2: 12 to 3: 1.
Abner's Disaffection and Death. 3: 6-39.
David's Treatment of the Son of Jonathan. 4: 4; 9.
Assassination of Ishbaal. 4: 1-3, 5-12.
David Elected King Over All Israel. 5: 1-5.

Lives of Old Testament Worthies

War with the Philistines. 5: 17-25; 8: 1; 21: 15-22; 23: 13-17.

Capture and Establishment of Jerusalem as Capital. 5: 6-12.

Establishment of the Ark and Davidic Dynasty at Jerusalem. 6: 7.

The Census and Preparation for the Temple. 24.

David's Wars of Conquest. 8: 2-14; 10: 1 to 11: 1; 12: 26-34.

David's Crime and Punishment. 11: 2 to 12: 25.

Absalom's Rebellion. 15: 1 to 18: 32.

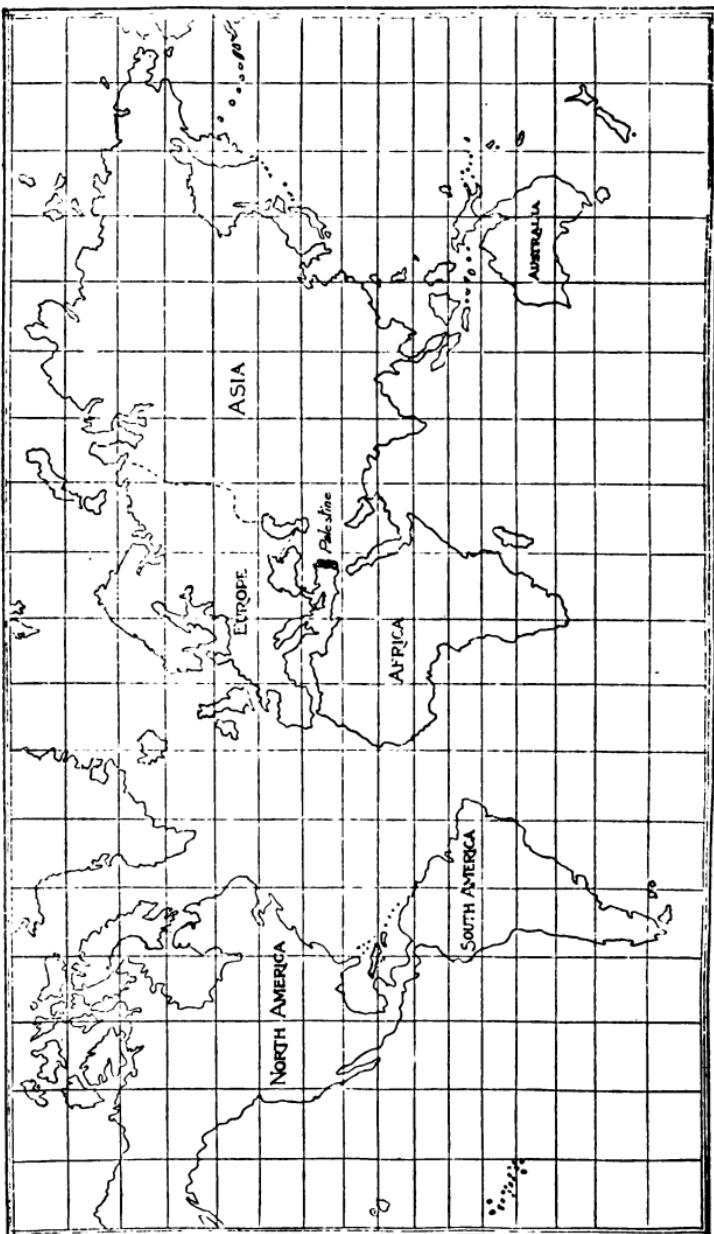
David's Return. 18: 33 to 19: 43.

Sheba's Rebellion and the Murder of Amasa. 20: 1-22.

Public Execution of the Sons of Saul. 21: 1-14.

Adonijah's Attempted Usurpation and Solomon's Establishment on the Throne. I Kings 1.

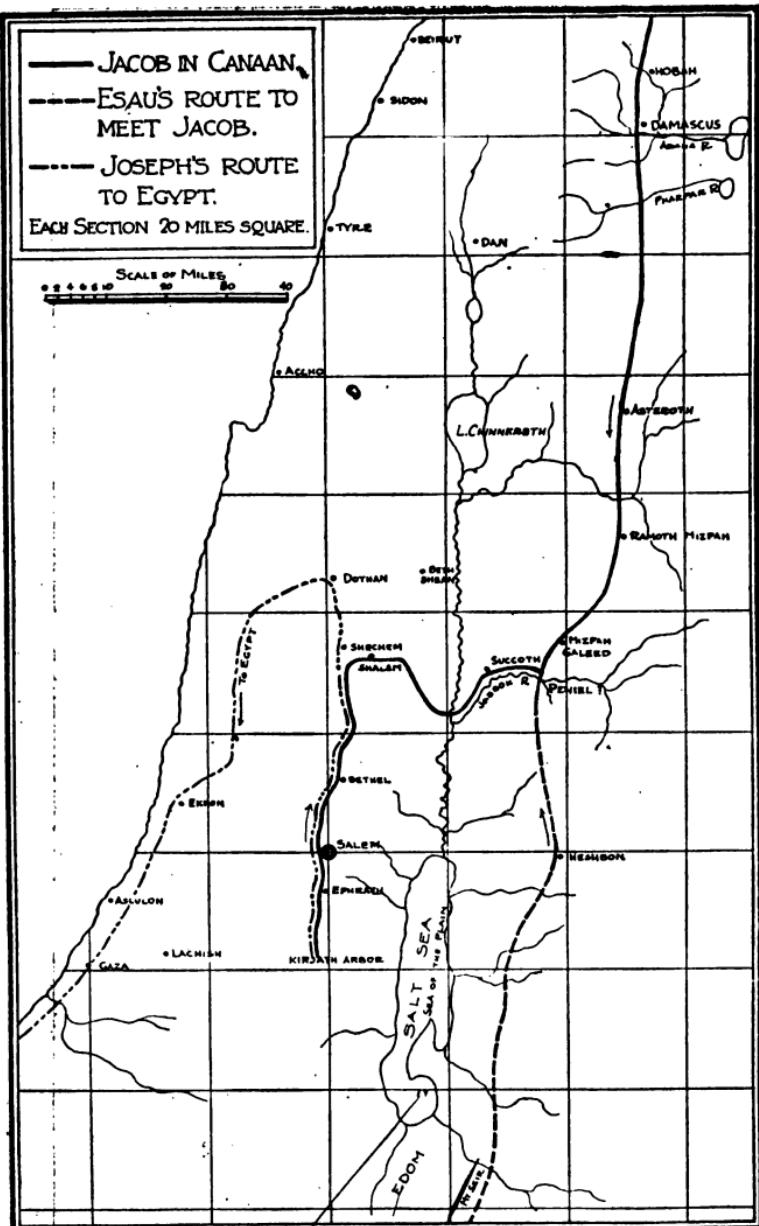
David's Final Injunctions and Death. 2: 1-11.



THE WORLD ON MERCATOR PROJECTION,
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[The original of this map, mounted on rollers, may be obtained of the N. Y. S. S. Commission, at \$2.50 : Postage 20 cts. additional.]



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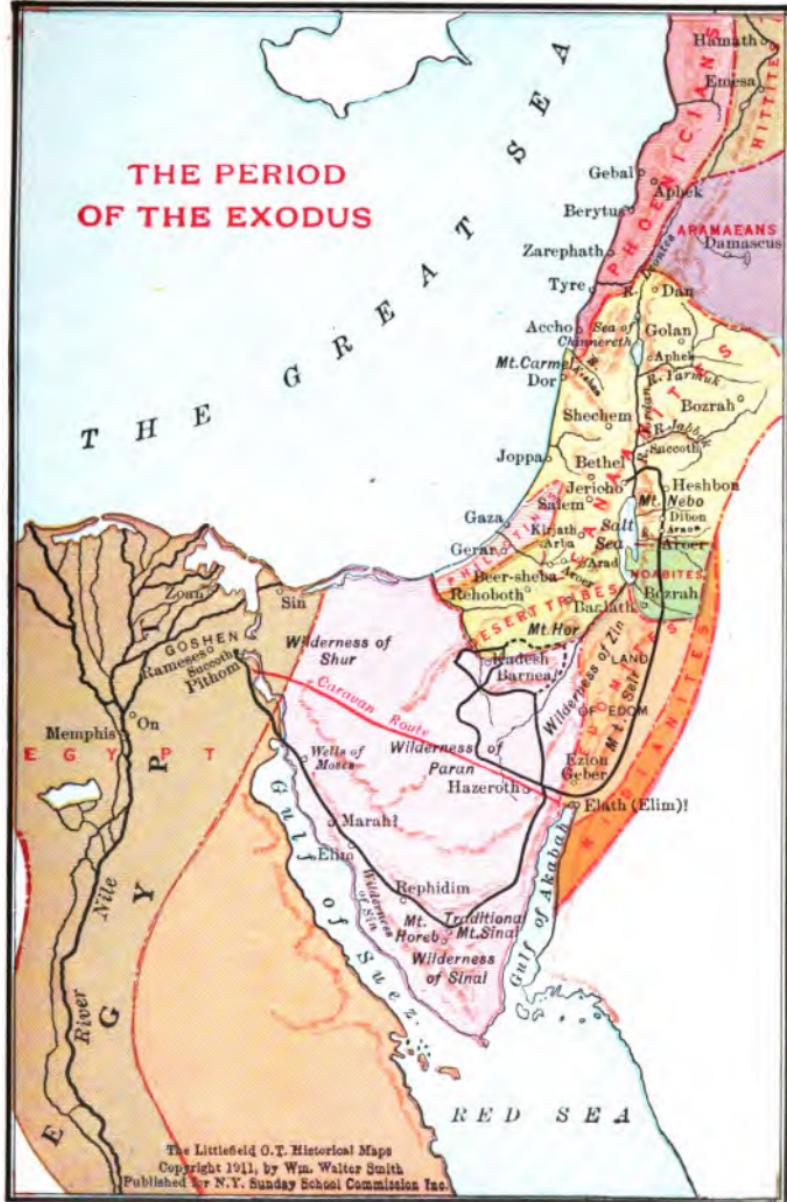
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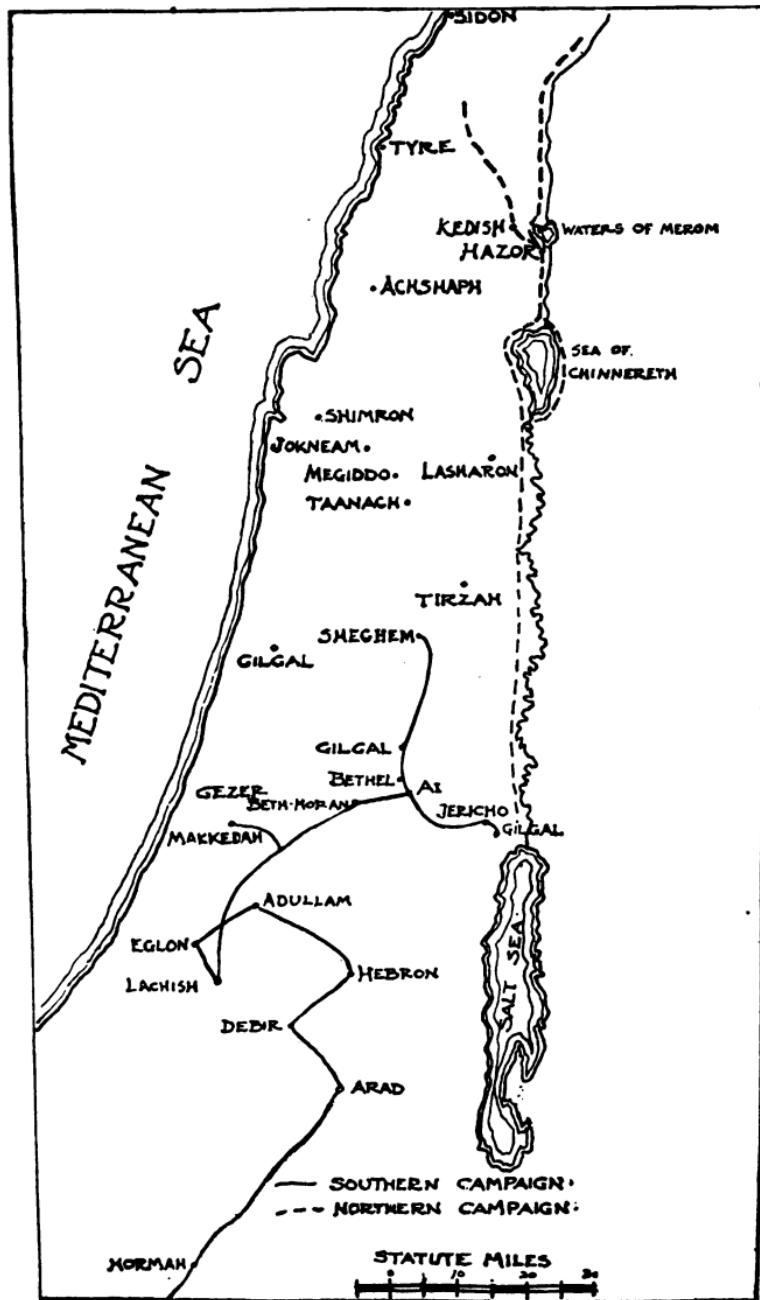
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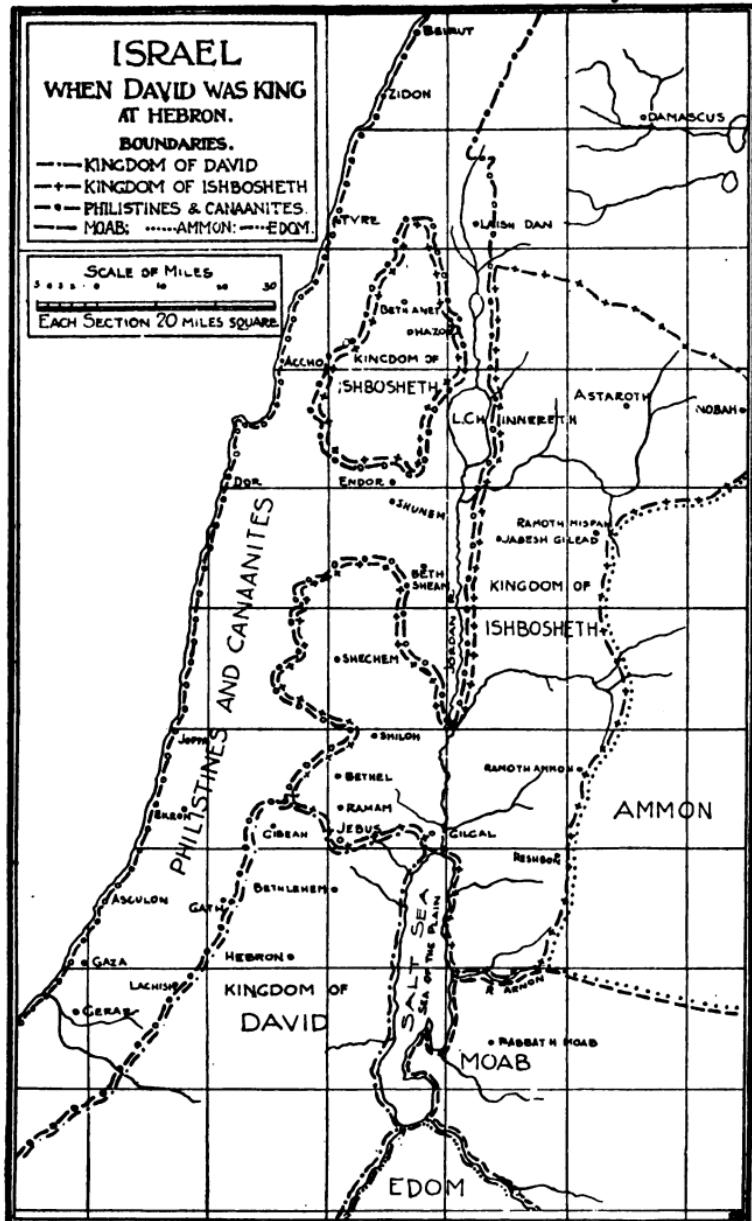
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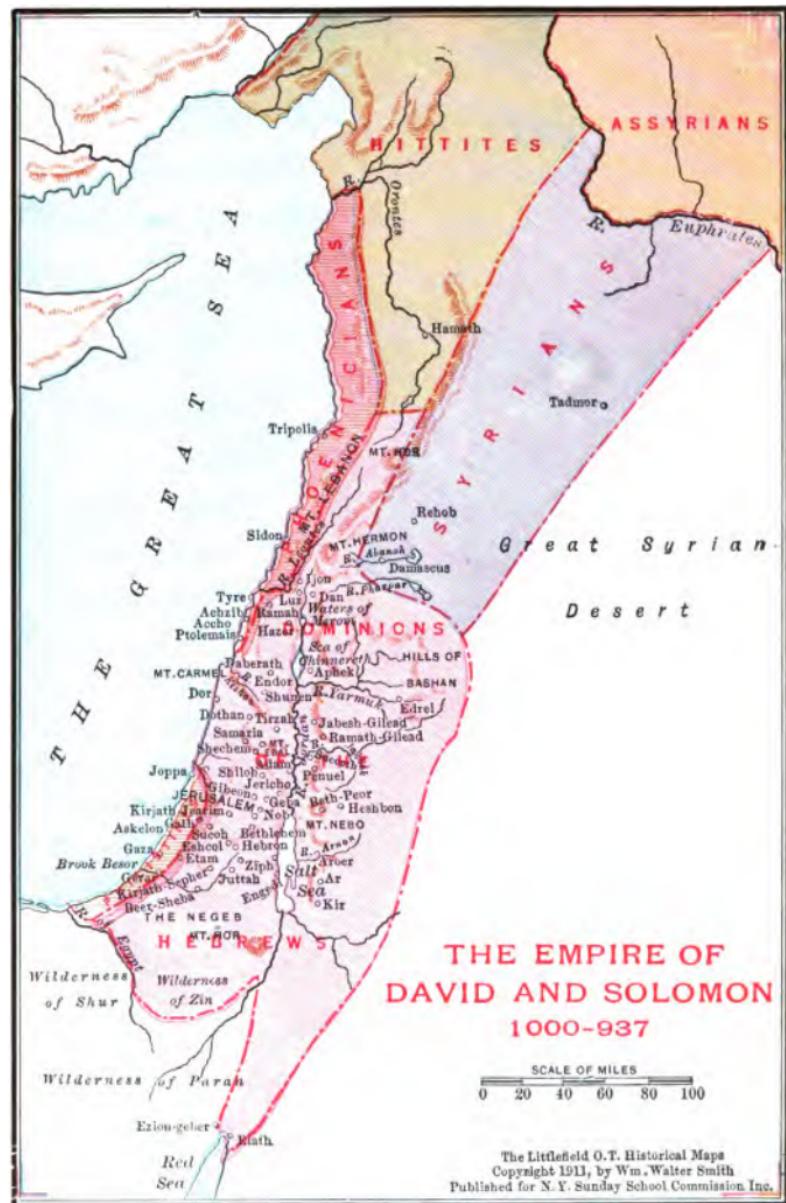
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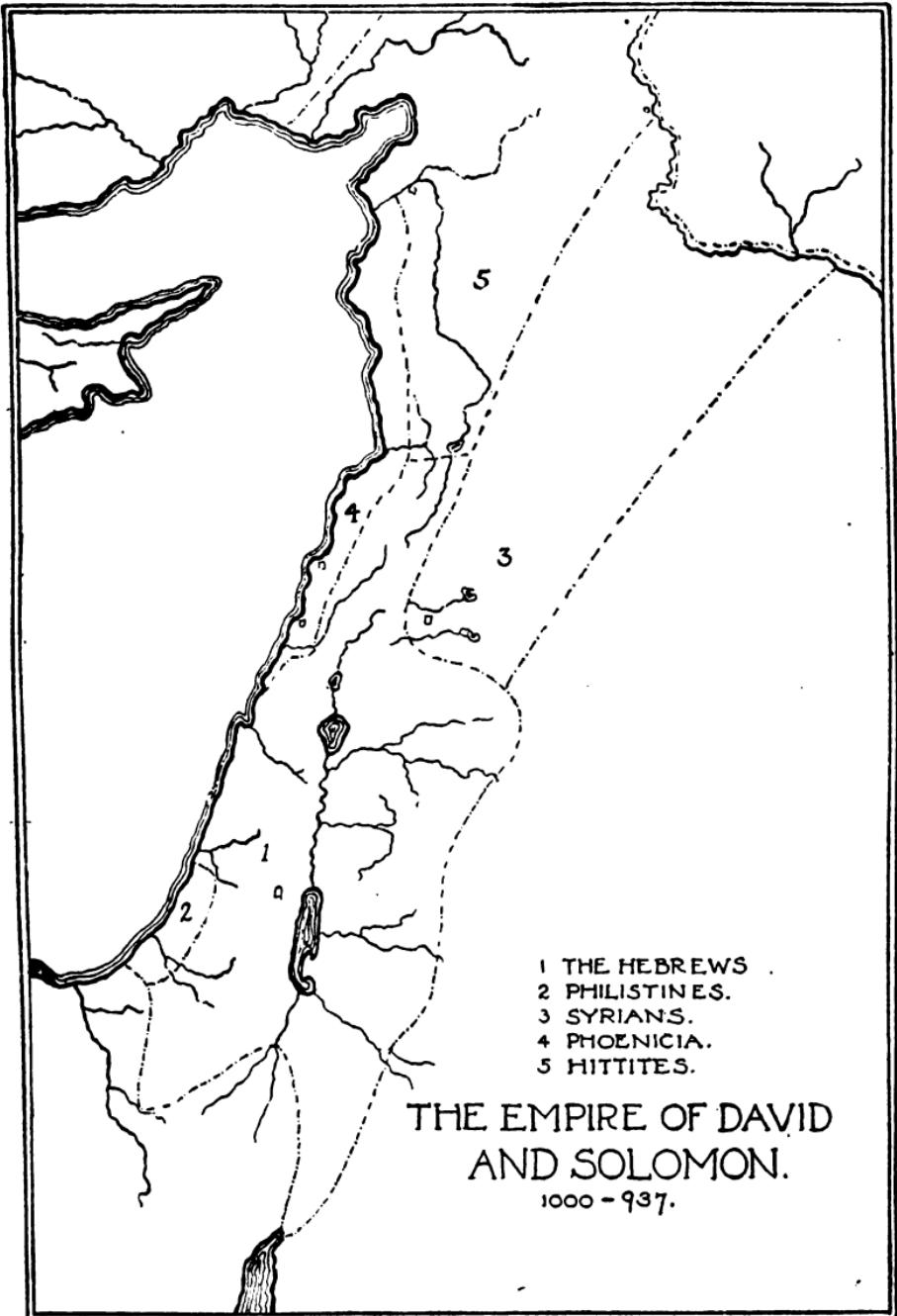
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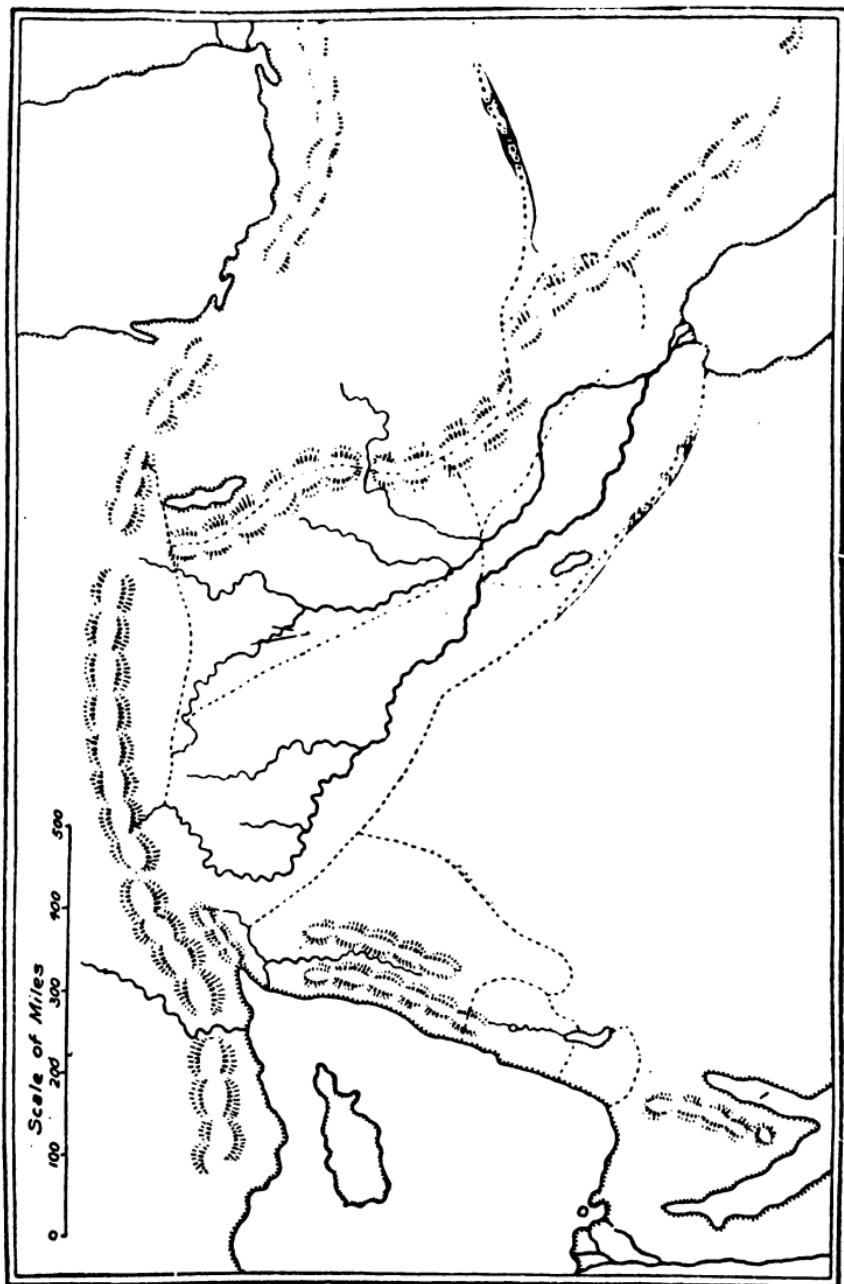


1 THE HEBREWS
2 PHILISTINES.
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4 PHOENICIA.
5 HITTITES.

THE EMPIRE OF DAVID
AND SOLOMON.

1000 - 937.

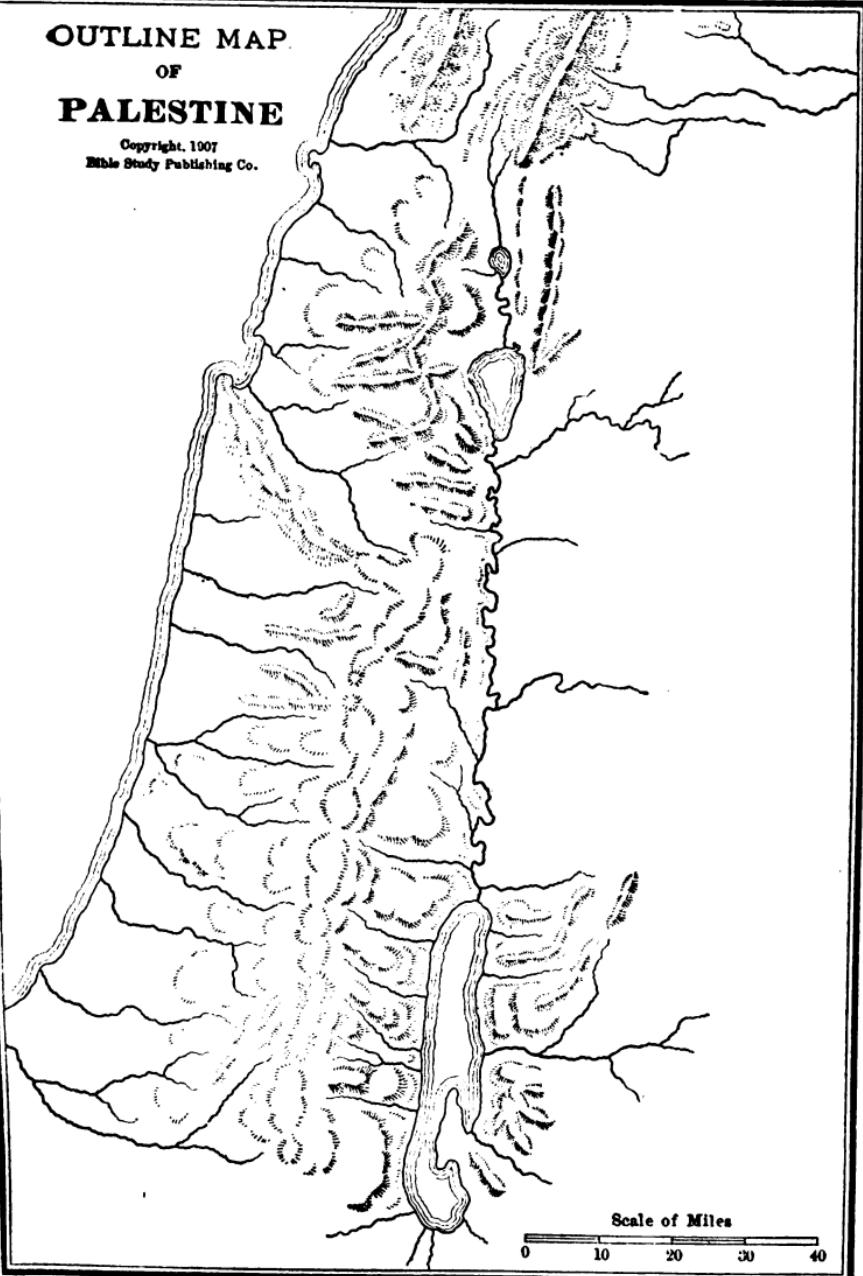
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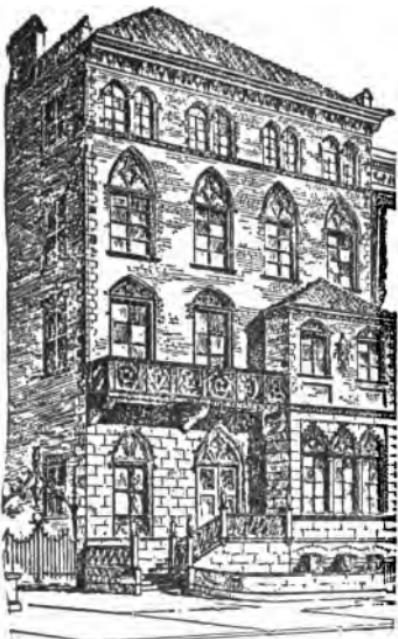
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